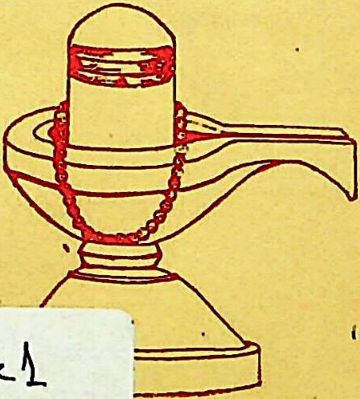
The Heart of Virashaivism



Q234x1
M5

Prof. B. M. Chamke

Raj, Barsi.

Q234x1
M5
8387

Chamke, BM

Heart of vîrshaîvîsîm

Q234,2eL
M5

Sri. Bra. Mahadev Shivacharya
Swamiji Brihanmath 8385
Bableshwar
Dist. Bijapur
Karnatak

: Om Namah Shivaya :

hased
8

HRI JAGADGURU VISHWARADHYA JNANAMANDIR
(LIBRARY)
JANGAMAWADIMATH, VARANASI

❀ ❀ ❀ ❀ ❀

n this volume on or before the date last stamped
due volume will be charged 1/- per day.

Q234x1
M5 8387

Chamke, BM
Heart of virshaivisim

The Heart of Virshaivism

Prof. B. M. Chamke M. A.

Head, Department of philosophy
S. B. Z. Mahavidyalaya, Barsi

● **Publisher :**
Smt. S. B. Chamke
1552/g Agalgaon Road,
Barsi - 413 401
Dist. : Sholapur [India]

● [All rights are reserved by the publisher]

Q234x1
M5

● First Edition – 1985

● Price Rs. 22-50

● **Printed by :**
Raj Printing Press
3142, Gavale Galli,
Barsi - 413401 [Dist : Sholapur]

SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDAL
LIBRARY
Jangamawadi Math, Varanasi
ACC No. 8385

CONTENTS

Page

Dedication 1

Author's Preface II

Foreword ---- Dr. B. S. Swami III

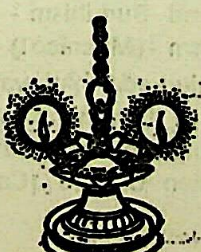
I. Virashaivism, a beginningless (Anadi) Darshana 5

II. The Conception of Linga. 35

III. Shaktivishishtadvaita. 51

IV. Shat-Sthala. 74

V. The Conception of self and God. 100



By The Same Author

(1) *Shraddha (Marathi) (poetry)*
(2) *The Heart of Virashaivism*
(3) *The Femality (under printing)*
(4) *The Concept of Soul in jain Philosophy (under printing)*

Bibliography:

1) Kamikagama 2) Suprabodhagama
3) Parameshwaragama 4) Sukshamagama
5) Virashaiva Ratna - by Kashinath shastri
6) History of Indian philosophy - S. Radhakrishnan
7) History of Indian philosophy - Dasgupta
8) Siddhant Shikhamani 9) Tantra Sangraha
10) Shrikar Bhashya 11) Anubhava Sutra
12) Raghuvansha 13) Shwetashwetaropnishada
14) Ishavashyopnishada 15) Shunyasampadane Vol- 1
16) Shivanubhava Sutra 17) Kaivailyasara
18) Linga purana 19) Mahabharata
20) Patanjali yoga, sutra 21) Samkhya Karika
22) Vedant Darshan
23) Sarva Darshana Sangraha -(Madhvacharya)
24) Hinduism and Buddhism - Eliot
25) Indian Theism -(Macnicol)
26) Rgveda, Yajurveda Athrvaveda,
27) Maharashtriya Dnyana Kosha (Vol-20)
28) Some Contributions of South India to Indian Culture (Calcutta) 1923

Dedicated to

Hon. Shri Shivaraja Patil Chakurkar

MINISTER OF STATE
SCIENCE & TECHNOLOGY, ATOMIC ENERGY,
SPACE, ELECTRONIC & OCEAN DEVELOPMENT
INDIA, NEW DELHI-110011

My most revered friend whose Serene personality, dazzling intelligence and august silence inspired and guided me like a beacon-light in my life !

AUTHOR'S PREFACE.

This book proposes to be no more than a general survey of the Virashaiv Darshan; a short outline of a vast subject. It sets forth no any new interpretation, but the honest and humble efforts have been made to bring to the surface the untainted and undistorted reality therein which has somewhere been purposefully twisted and conveniently perverted; and somewhere, owing to the lack of availability of original texts and documents, has been darkened by and vieled behind the chaotic clouds of ignorance, ambiguity of the antiquity and some elements loaded and imfatuated with jealousy towards this Virshaiva Darshan.

The term Darshan which appears in this book is used for Virashaivism after a long and critical thinking taking into account its implicit and explicit nature and global and comprehensive, subtle and gross, microcosmic and macrocosmic views of the whole universe, since Darshan is, as it is conceived conceptual knowledge or intuitional experience or spiritual perception or a realization of Ultimate Reality reached to the soul; and it is all these qualities are found reflecting in the very heart of Virshaivism when we dive deeper and deeper into its heart firmament.

It is my claim that Virshaivism is prior to Shaivism, and all the Shaiv Schools are the products and branches of Virshaivism; and not only this much but all systems of philosophy and variety of the religions have been sprouted from this Darshan alone.

One more claim I venture to proclaim, though no any documentary or epigraphical evidence is available, on the basis of its metaphsical height and depth, comprehensivity and criticality of its logic and psychology that Virshaivsim is as old as this planet on the back of which human race has been pulling on since time immemorial; it has no begining since it has no end for whatever is infinite and eternal can not be caught up by the ultimate termination and so logically implies beginninglessness.

There are some scholars who being captivated and bewitched of the blind faith in Basweshwar, an illiterate Brahmin man, have assigned the foundership of Virshaivism to him which I have endeavoured to refute and have made efforts to remove the ambiguity and perplexity of this matter and to bring to the light whatever is real and supported by logic and history themselves.

The fundamental doctrines of Virshaivism i. e. concept of Linga and God, Shaktivishishtadvait and the Shat--Sthala etc. have been discussed in detail on the basis of Agamas, Siddhant Shikhamani and Shrikara Bhashya and the like.

May the devotee of Para Shiva get some light from this book, in the end I hope !

- B. M. Chamke

Mahadev Nivas
Agalgaon Road
BARSHI.
Date : 16-9-84

FOREWORD

Prof. B. M. Chamke does me a great honour in inviting me to write a foreword for this highly condensed volume which contains Prof. Chamke's most explicit attempts to show that Virashaivism is not a creation of any particular person or persons nor a branch of this or that religion but that it is an independent Darshan and absolutistic view of the whole universe.

While interpreting the concepts of the world, Self, God, Ling etc. Pro. Chamke's ability of interpreting the matter with a penetrating and actue insight and from a point of view of critical philosophy has been very clearly visible.

In the end I hope this book undoubtedly would reflect the fulfledged, elegant, serene delineation of the heart of Virashaivism, and would illumine the way to the Ultimate Reality, the Para-Shiva.

Prof Dr. B. S. Swami

Kumar Swami
Mahavidyalaya
AUSA [LATUR]

I

Virashaivism, a beginningless (Anadi) Darshana

It has been said long ago, and frequently repeated "that the proper study of mankind is man," and the study of man can never be complete unless it includes the study of religion. We are compelled to say that the study of religion is incomplete if it does not peep into its historical depths though the historical data have nothing to do with its metaphysical kernel. History of any religion is its external theory-covering while its metaphysical depth its heart; and both these together shed light on its exhaustive and global make up.

Virashaivism is not merely a sect or creed or a branch of any universal religion but an independent Darshan exhaustively blossomed and stood on its own eternal and all - Comprehensive doctrinal cogent net-work; and no scholar unfortunately thought to or dared term it as a Darshan for they owing to lack of penetrative mind could not realise or purposely kept aside the real and all comprehensive nature of it.

Not only did their misfortune or the misfortur of this Darshan take the scholars to this limit b also maddened them to declare that Virasha Darshan was founded by some ordinary person about 12th century; and I think no greater ridicul or cracks and vigorous blows upon it than th decline of it can be imagined.

Virashaivism, in reality, is an independent, fu fledged and exhaustively blossomed Darshan sinc the make up and constitution of its heart i composed of the intuitional and spiritual experiences which attune the insight of Indian mind, an make a definition of the Darshan.

To lessen and annihilate the universality, all comprehensiveness and beginninglessness (Anaditva of Virashaivism some clever persons have prejudi cedly and purposefully have mentioned it to b a branch of Shaivism which in reality is a poetic imagination and never a fact.

I myself being a man after truth and loving the fact that whatever is found with proof in it original form when came across is to be exhibite and brought into vogue without moulding distorting; and remaining honest to my nature I have proposed in this book to shed some light on and interprete this Virashaiv Darshan in a deferent angle of insight which in fact is its real constitution and nature.

It is said and has been popuralised in society that Shaivism is one of the important branches of philosophy, and Virashaivism is an off-shoot of it; and so many scholars and some important religious and historical books have upheld and admired this view and have endeavoured to bring it into vouge; and it is this view which is a great misfortune of and vigorous blow to this Darshan.

After a prolonged, zig-zag and full of rise and fall journey to the inner most core of this Darshan I have on the basis of Agamas, Upnishads and some other pertaining literature come to the conclusion that Virashaivism, a beginningless, Anadi Darshan is an orginal tree and remaining Shaiv Schools are its branches. These Shaiv schools are based on the same footing on which the Virashaivism is stood though they have changed their outer masks in response to the geographical and Socio-economical conditions, One thing is important that this Darshan is beginningless (Anadi)[1] since in so many Upanishadas, Puranas, Agamas this Darshan is referred to though not direct with its name but in a different form; and the holding of Linga on different parts of the body by Pandurang, Vishnu, Brahma, Ambika etc. and worship of it is held in a high esteem. It is our experience that innumerable events in course of time have changed their names and outer masks, and assumed some different ones owing to the surrounding changing social, geoeraphical and economical conditions; and we have to face to a great perplexity, unsoluble chaos while finalising the reality lying thereunder. We in our daily life experience and come across so many names and titles which were originally partially or fully different viz, Mumtaj-Mahal nowadays is called as simply Taj-mahal, Valmiki Ramayan as Romeyan only, Bhagvat Geeta as Geeta only; and exactly this happened in case of Virashaivism. Since time immemorial this Darshan with its insightful name, the Vira-shaiv, was in vogue. In the beginning Virashaiv was a sole Darshan which selected Shiva as its central deity with Bhakti as its guiding principle and Virashaiv as its symbolic and all-comprehensive name. But in course of unimaginable time, the human tendency of cutting off and making short whatever is lengthy and comprised more than one word went by the natural way and the title of this Darshan as Virashaiva was pruned and cut short and was convenienty termed as Shaiva only omitting the prefix, the Vir. In short in course of time Shaivism took the place of Virashaivism and got popularized everywhere till this day. This has misled so many scholars who distinguished between these two enumerating and evaluating them on two different bases and in two different views treating them to be absolutely different from each other. Not only this much but also do they make a stratification with them and fixate that Shaivism is more ancent and older than Virshaivism, and conclusively finalising that the Virshaivism is an offshoot of Shaivism; and in support of their views and areguments they adduce the thing that before 12th century in which Basaweshwar existed the mention of Virashaiv is not found in any literature either eastern or western.

---

[1] तस्मात्तस्माच्च गिरिजे पंचाननसमुभ्दवा : ।
मदादिसर्वलोकानां जगद्गुरुवरोत्तमा : ।। (सुप्रबोधागम)
विष्णुब्रह्मादयो देवा मुनयो गौतमादय : ।
धारयन्ति सदा लिङ्.गमुत्ताङ.ग विशेषत : ।। (लिंगपुराण)
अनन्तपद्मनाभस्य हस्ते लिंगस्य धारणम् ।
पांडुरंगे तथा विष्णो शिर्षे लिंगस्य धारणम् ।।

Dr. S. C. Nandimath[1] in his' "A handbook of virashavism" says that there is no any strong evidence to come to the conclusion that before 12th centnry Virashaivism was existing, and if it did, not with the name as Virashavism.

Dr. Nandimath, one is naturally bound to say, has come to this couclusion either owing to his ignorance of or jeaiousy towards Panchacharayas or the blind faith in Basaweshwar, a Brahimn man later converted himself into Virashaivism.

Dr. S. Krishnaswamy has come to the

---

[1] A Hand Book of Virashaivism Ch. I. P. 6.

conclusion that Virashaivism was inaugurated by the settlement of Bhahimins from Bengal in the reign of Kakataliya Rudra - I[1]

But it seems very unlikely that Bengal Shaiva Brahmins might have inaugurated Virashaivism for if this had happened we could find the impacts and impressions stamped on Virashaivism, but no any reference to or any trace of them is found in Virashaivism, and so this is not absolutely the case. Not only is this much but we have also a strong ground to argue that Virashaivism was in full swing even prior to Kakataliya Rudra-I. Shri. Kumarswamyji in his, 'The Virashaiv Philosophy and mysticism' has stated, 'Baswa is founder of Virashaivism in the sense in which Buddha is of Buddhism, Crist of Christinity . . . . . Lingayatism is the faith professed and followed by the Karnatak Virashaivas; Baswa was the founder of this faith and Vachan shatras are the scriptures that embody the principles of the Lingayatism[2]'

---

1. Some contributions of South India to Indian Culture P. 247 Calcutta - 1923.
2. The Virashaiv Philosophy and mysticism. Ch. 8 pp. 249, 50

Kumar Swami's assignment of the foundership of the Virashaivism to Baswa is not only irrational, baseless silly, childish but also full of jealousy towards Panchacharyas and blind faith in Baswa. Basweshawar, who was a giant and ambitious, belonged to Brahmin community; and to elevate his personality as well as indirectly the sovereignty and fate of this community itself, the whole Brahmin community in Kernatak endeavoured a lot; and this unknowingly and gradually fructified as the community desired and was ambitious of. The reputation of Baswa as a religious leader, a realised man having experienced Ultimate Realisty, the Shiva, face to face and a Darshanik reached each and every corner of Karnataka in an unimaginably exaggerated form which is yet in working and continuous even today; and to this social and psycological conditions our Kumarswamyji, a man of hasty decisions, disobeying in his practical life the rules and regulations prescribed and laid down by Virashaivism and making efforts for the cause which is not expected by the society and the post he holds in his Math, has fallen a prey; and has been preaching and canvasing with a trumpet sound that Basva was a prophet of Shiva, and Virashaivism, the embodiment of enlightening principles, was a creation of Basva himself alone.

Surendranath Dasgupata while interpreting and surveying the historical background of Virashaivism has come very blindly and on the inadequate documentary or epygraphical evidences to the conclusion and evaluating estimation that the name Virashaiva as applied to a perticular Shaiva sect appears to be of a later date.[1]

In support of his argument he has adduced (1) that Madhav does not seem to know anything about Virashaivism since there is no any mention of Virashaivism in his Sarva Darashan sangrah (fourteenth Century-work) (2) that the Virashaivas are not alluded to in any of the Shaivagamas, (3) that the doctrine of the Linga - Dharana is hardly traced in the earlier works, though some later Virashaiv writers like Shripati Pandit and others have twisted some of the older texts which allude to Linga to mean the specific practices of Linga Dharana as done by the Lingayatas,

(4) that there is a general tradition that Basva, a Brahmin, the son of Madiraj and Madambike was the founder of the Virashaiv Darshan etc.

Holding Mr. S. N Dasgupta in a great reverence and high esteem I propose here to refute his above baseless, shallow and falling short of the unending depth and non reachable height and exhaustive perspective of Virashaiv firmanent. Even Dr. Nandimath and the like fall automatically down when Dasgupta is fully refuted and nullified for Dasgupta comprises and includes whatever is found with others including Dr. Nandimath.

1. In Madhava's Sarva Darashan Sangraha the trace of Virashaivism is not found. This argument of Mr. Dasgupta's is misleading and is based upon the inadequate study of and blunt penetration into the heart of Virashaivism.

We have at our hand the historical survey and data regarding the emergence of Buddhism and Jainism. These Schools were a revolt against

---

1. History of Indian Philosophy Vol. V. Ch. 36.

and reaction to the empty and cruel ritualism propounded by Vaidic Karmakand. Virashaivism disapproves the Vaidic empty ritualism and criticises categorically whatever is unhealthy. selfish and violent and advises some improvement thereupon; even Virashaivism is not in attunement with the view of Varana-ashram as held by the Vaidic traditions.

Virashaivism was even a revolt against Vedic empty formalism, unintending ritualism, social discrimination and the castism, dogmatism, untouchability, inequality etc.

This non-Vedic nature of Virashaivism must have been the cause of its non-inclusion in Mahdava's Sarvadarshan Sangraha. Jainism, Buddhism and the like, the non-Vedic sects, though appear in Sarvadarshan Sangraha, had been dropped from it if they would have had a darkening and obscuring antiquity as is found in case of Virashaivism.

2, In the second argument Mr. S. N. Dasgupta has stated that there is no any trace of the Virashaivism and Virashaivas in the Shivagamas.

Here again Dasgupta is misled and has made a baseless and unintelligible statemant. The Parameshwar, Suksham the Vatul, the Suprabodha Agamas hold in a high esteem the Virashaiv Darashan. In Sukshamagam there is a clear mention of Virashaivism and Virashaivas with their tripartite division as Samanya, Vishesha and Nirabhar Virashaivas[1]

3. Dasgupta's view that the doctrine of Linga Dharna is not traced or hardly traced in the early work is not tenable, for if we go through the Agamik literature especially the Para-meshwar Agam, Suksham Agam[2] and some Puranas we come across there innumberable examples which very clearly refer to the Linga Dharna doctrine and explain it in detail.

Even in Brahama Sutra, Vyasa Maharshi the great, has explained Linga Dharana doctrine[3] to a considerable length.

1, Sukshamagam' Ch. VII.

2. Sukshamagam, Ch. VI & VIII.

3 Maharashtriya Dnyan Kosha Vol. 20 PP-258-59

4. The last argument adduced fourth by Dasgupta is a mere guess work based on vaccum and void; and no textual, epigraphical support is available; and hence sheds no any light on and adds nothing into the removal of obscurity and is futile in cleansing Virashaivism of darkness gathered around it since infinite number of centuries have passed

A general tradition appears to be in vogue of referring to Virashaivism as a school of Shaivism; and Dr. S, C. Nandimath with innumerable other scholars has unfortunately responded to this tradition very blindly which represents absolutely a fabalous and false antiquity of Virashaivisms-; and has very firmly stated and founded his whole edifies of Virashaiv philosophy on such a rediculous footing[1]

Dr. Nandimath has even stated that unfortunately no authentic and authoritative book written before eleventh century on Virashaivism and mentioning the name exactly as Virashaiv is not

---

1. A hand book of Virashaivism. Ch. 1

available. This statement of Nandimath's representes his shallow dive into scanty material in his posesslon, allurement of fame as an expert in Virashaiv philosophy and biased consideration of Virashaivism; for uncountable Agams, Vadas, Mahabharat, Nyaya, Vaisheshik, Yoga, Puranas are nothing but Virashaivite books some have fragmentary references and some are fully devoted to this Anadi Darshan, the Virashaivism; especially the Sukshamagam and Parameshwaragam reflect the full perspective of this Darshan with its name as Virashaiva

Virashaivism Is an Anadi Darshan of 200 crore years old.[1] Though the age and cronological length mentioning authentic material are not available in their original species - and it can not be so too, and no balanced intelligence expects so - we have innumnerable references in Agamas, Vedas, Puranas and the like. The relics at Mohenjodaro and Harappa have shown that the cult of Shaiva and worship of Linga existed as

---

1. This is the age of the origination of the earth

early as the Indus vally civilization which is admitted by geologist and epygraphy to be pre-Aryen

According to Macnicol, Shiva or Linga is in the main not Aryan but aboriginal.[1]

The Vedas, the Raveda, Yajurveda; Atharvaveda referred to Shiva.[2]

Shwetashwetar and some other Upanishadas proclaim emphatically and expound the supremecy of the Shiva.[3]

Megasthenis refers to the worship of Shiva.[4] Patanjali refers to Shiva Bhagawatas, the

---

1. Indian Theism. P. 161, by Macnicol. Oxford Univetsity Press. 1915.
2. Rgveda, - I, 8, 8; I, 16, 9; II, 33; X, 92, 9 X. 136.
   Yaj. : Taitirya Samhita IV. 5,1; VI 2.3
   Yaj. : Vajasaneyi Samhita. XVI, XXX. IX
   Atharvaveda :- IV, 28.1; VI, 1.9; XI. 2.10; XIII, 4.28; XV, 5.1.
3. Shwetashwetar Upanishad, 1'20
4. Hinduism and Buddhism, II PP. 137.8 - by Elliot.

ascetics moving from place to place. He mentions the images of Shiva and Scandha made of precious metals. In Mahabharat we come across an abundant number of references praising the supremecy of Shiva terming him as Ishwar or Maheshwar and Vishveshwar.[1]

There are even references to the seers who were besmeared with ashes and wore Rudraksha

We find the kernel of virashaiva thought in the writtings of Kalidas who lived in the early century of the Christian era. It is also found elucidated in our ancent scriptures like Shivagamas. Later works like Siddhant Shikhamani, Shrikar. Bhashya, Linga Dharanachandrika, Shivanubhava Sutra, Kriya Sar etc. have expounded the heart of Virashaivism.

With this much discussion I conclusively come to the firm decision that the Virashaiva Darshan has been founded by five prophets, panchacharyas at the very beginning of this world of matter

---

1. Mahabharat VIII. 436, X. 252 - XII.. 4498.

and life and this view of mine is very clearly upheld and expressed in Innumerable Shivagamas.

In his important and having earned world-wide reputation book Dr. J. N. Farkuhar stated, " the tradition is that the sect was founded by five ascetics, 1 Ekoram 2 Panditaradhya 3 Revanaradhya 4 Marularadhya 5 Vishwaradhya who are said to have sprung from the heads of Shiva, incarnate age after age." This sect is not limited to India but spread all over the world.

In Mecca there is a Shivalinga named as Mecceshwar. The Islam people call it as Aswada. In Arbasthan, before Mohmed Paigambar, there was a Shivalinga called as Lata which was of 250 feet height and was situated in a temple and was supported by 56 golden pillars. This temple was invaded and gold was taken away by Mohmed of Gazani; and this fact has been traced by Kernal Tod in his book Rajasthan.

Islam being of recent origin founded by Mohmad in seventh century is the youngest religion, Its universalistic spirit is not so extensive as the

Christianity or Buddhism has; and being itself rigid and inflexible it has no marvellous qualities of expansion and adoptability to different cultures and races. It has retained its original Arabic character throughout the ages.

If we observe and critically study the metaphysical principles upon which the Islam is stood, and its religious and social character, ritual and rites we come to the conclusion that there is a stricking similarities between Virashavism and Islam.

By comparing the shape of Shivalinga with the. dome or top of the mosques, Bhasma with Angara. the pit of sacrificial fire with Alava, Rudraksha with the flint beads, Vrishabha, the vehicle of Shiva with the camel ..... in Sanskrit language Vrishabha means an ox as well as a camel..... the image of crescent moon put on by Shankar on his head with the crescent moon adopted on the dome of mosques, the physical postures in Virashaiva Yoga Sadhana with those used while undergoing a Namaja. We naturally taking all these similarities into account can come to the conclusion and claim that Virashaivism and Islam are bound heart to heart one being forefather and other its offspring. Prior to the emergence of Islam the entire Arab land was imfatuated with and occupied by Linga Worship and Linga consecration though owing to the changing geographical and social conditions in modern time Islam seems to some extent to have changed its character.

This above argument of mine is supported by so many geographical and social conditions; even some literature to this effect is available.[1]

In this way throughout the whole world we come across innumerable Shivalingas and Shivalayas. Greece, Scotland, Kabul, Bulakha, Bukhar etc. in all these countries even to day there are Shivalingas and Shivalyas, unfortunately in a damaged condition and somewhere only relics of them are left back. This is an indication of the fact that since time immemoriale the worship of Shivalinga in each and every corner of this world was prevalent.

In Suprabodhagam and Lingapurana the extensivity of and reverence to the Shivalinga are very clearly mentioned.[1]

---

[1] Virashaiva-Ratna - By Pandit Kashinath Shastri.

It is mentioned in Pashupata Tantra, Kashikhanda Shrishailya Khanda, Siddhant Shikhamani, Shankar Samhita that the Munies-Gautama, Durwas, Daddhichi,, Vyasa, Kashyapa, etc. - were initiated into Virashaivism i. e. the Shivalinga worship and were offered the Shivalingas by the Panchacharayas. These munis wore the Shivalingas upon their bodies unbrokenly and for ever.

All these facts shed light on and help to come to the conclusion that Virashaiv faith is the most ancient as much as this world of experiences.

---

१. तस्मात्तस्माच्च गिरिजे पंचानन समुभ्दवा ।
मदादि सर्वं लोकानां जगद्गुवरोत्तमा ।। (सुप्रबोधागम)
विष्णुब्रह्मादयो देवा मुनयो गौतमादाय:
धारयन्ति सदा लिङ् मुत्तमाङ्.गे विशेषत: ।। ९६ ।।
(लिङ्.गपुराण ड भो. अध्याय २१)
लक्ष्म्यादिशक्तय: सर्वा: शिवभावविभावित: ।
धारयन्त्यालिकाग्रेषु शिवलिङ्.गमहर्निशिम् । ५६ ।।
(सिद्धान्त शिखामणि) परिच्छेद - ६

Ultimately the most reliable and authentic sources for the antiquity of this Darshan are the epigraphical records that are awaiting to welcome us which even today are preserved in Himvat Kedar Peeth.

At the beginning of this Kaliyuga, Janmejaya, the emperor, ruled over Hastinapur - this fact is mentioned in the Mahabharat - who had donated a monetary gift to Kedar Peeth; the bestowal plate, a deed of gift is yet available in this peeth.[1]

The king Jayarudra Malladev from Nepal had donated a lot of wealth and had offered a bestowal copper plate carved upon it the authority to Kashipeeth. This bestowal has been even carved upons tones; and these metal plates and stone-cuts are yet in existence at Bhatgaon in Nepal.

---

१. स्वस्ति श्री विजयाभ्युदय युद्धिष्ठरशके . . श्री जयमेजय भूपा इंद्रप्रस्थनगरी सिंहासनस्था . . . स्वबुध्यानुकल्पेनास्या - न्मातृपितृणां क्षेत्रमिदं हस्ते दत्तवानस्मि :।

(वीरशैवरत्न पे. ९)

The period which is mentioned on these stones and metal plates is Vikrama Samvat 692. This date showes that the inscription is 1300 years old

In spite of the above epigraphical and inscriptional data there are unacountable ancient books that eulogize and have been fully dedicated to the Virashaiva Darshan, have been extensively spread all over the country and even abroad. Sukshamagam, Parameshwaragam, Suprabodhagam Siddhant Sikhamani, Mahabharat etc. contain the fundamental principles and expound the heart of this Darshan very clearly and hold it with a high esteem admitting that it has been base and apex of the culture and philosophy of which this land of Bharat is known to the world.

In the end I come with the firm belief and decision to the conclusion that the Virashaivism is a root and a grand grand ..... mother of all religions, sects, creeds that are in existance on the back of this planet; and its roots sprout from the spot which is beyond time and space, and it culminates In the ultimate bliss, the abode of para shiva.

Most of the scholars especially from Karnataka, it seems, have been totally made blind by the drift of a biased and twisted thought that Basweshwar was the first founder of Virashaivism. But this is absolutely wrong and misguiding. Reality is that Basaweshwar by birth was not a Virashaiva or Lingayat. He was the son of Madiraj and Madambike who belonged to a Brahmin community. Though Basweshwar was a Brahmin he was deeply impressed by the Virashaiva Philosohy, not from any spiritual or religious point of view but from that of a political gain which was in a disguised from under his love of Virashaivism, and it is this ambition for the fructification of which he converted himself into Virashaivism and became a profound and ardent devotee of Shivalinga which he wore upon his body and besmaered his body whith the Bhasma as per the Virash aiva tradition. He changed his external behaviour and look attuned totally himself with religious code of Virashaivism; and his mental make up could not seem different from that of a Virashaivite.

Now he was a complete Virashaivite both externally and internally. He bacame a Shiva sharana or Linga Sharana

Not only was he content in obeying and following up the religious activities laid down by Virashaivism, nor did he run away to a jungle to undergo severe penance and therefrom to achieve an at-one-ment with the Shivalinga but also with a great courage and zeal he took himself to the spreading of Virashaiva religion and philosophy; he undertook this scheme so extensively and so keenly that he approached individual to individual, house to house and it was astounding then and even now that thousands and thousands of people joined him not only from Karnatka alone but from the length and width of this country.

Let us have a deeper peep into and think of the political situation then.

In Basweshwara's period Chalukya Dynastiy was ruling over Karnataka. Bijjal was an ambitious man who was then a ruler of Mangalwada.

Political situation at Kallyan where Chalukya dynasty was ruling was once ror all changed. Taila - III was rather a weaker ruler. Bijjal fortunately got an avenue and a chance to become a prime minister to Taila-III. As soon as he usurped the prime ministership he appoined Baswa as a Treasurer, Bhandari; and within no time he was promoted to a Minister's post. Bijjal was not satisfied with what he had achieved; he was ambitious of emperorship of Chalukya kingdom. He conspired to take the hand of Baswa in this matter. Baswa and Bijjal were fully aware of the psychology that to conquer and rule over a country one should be one with the religion, traditions, customs. being in vogue therein which removes alienty and strangeness and replaces the wrenching off, hatred, regicide by love and loyalty. After a long and deep thinking alongwith this line they proclaimed that they were the ardent lovers of and had a deep faith in Virashaivism though they belonged to other caste and community. Bijjal and Baswa were fully convinced that to rule voer Karnataka in place of Chalukya emperor, the people therein, it was essential, should feel that Bijjal and Baswa were organically inclined towards and merged into Virashaivism more than any other emperor existed in those days and even in anceint period.

With this pregnancy and conspiration in their minds they set out and began to proclaim that Virashaivism was their body; Virashaivism was their soul; no other religion perculates deeper and soars higher as Virashaivism does; and they would live and die themselves for the cause of Virashaivism though they were born as non-Virashaiva.

Basweshwar totally devoted himself to the spreading of and expounding Virashaiva philosophy and its religious doctrines. To attain the confidence, goodwill and affections of the subjects he completely abandoned his Bhrahminism and changed himself, both from the external outlook and internal make up, into Virashaivism; he put off his original sacred thread, Janhava, and wore in place of it a Shiva Linga over his body. He consecrated a number of Shiva Lingas wherever he thought and built up big and beautiful Shivalayas. Within a short piece of time a hoard of people gathered around him. People admitted Baswa not only as a minister but as a prophat and apstole of Virashaivism and an important figure and leader of a great socio-religious movement.

It was the ultimate aim of Basweshwar that his ministership should gain its roots deeper and deeper and that the people in Karnataka should not challenge it and should not conspire to overthrow it. His love of Virashaiva people and Virashaiva religion was superficial and showy which he very thoughfully devised to catch up the minds of the people and could help him in fulfiling his ambitions.

In the end though I express my highest gratitued towards Baswa and hold him in a high esteem and deep reverance who contributed a living and universal socio-religious thought to human society which would keep it in a perpetual balance and lead to an everlasting well being of itself, yet I confidently foreward one word that assigning him the foundership of Virashaivism is as much contradictory, controversial and ridiculous as assigning the foundership of greek philosophy to socrates or saint Tukaram the foundership of Bhagwat creed. Basweshwara's love of and devotion to Virashaivism were an agency or medium of acquiring the Chalukya Empire; as a rubber ball serves the purpose of acquiring and retaining sound health along with an amusement and a play for a child.

Jagadguru Mate Mahadevi from Dharwar has very blindly and without giving any sound proof committed in her paper[1] two unbearable and seriously injuring mistakes to Virashaivism.

The first mistake committed by her is that in her view Lingayatism is absolutely alien to and different from Virashaivism. But this statement of hers is a childish one and based upon inadequate knowledge of Virashavism; and it is loaded with intention of bringing Basweshwar on public platform and thereby secure him magnified, and spiritually elevated personality which he never had or never deserved.

Second mistake she committed which is the most serious and a sign of prejudiced mentally is that she has attempted her level best to show that Baswa was the founder of Virashaivism.

---

[1] A Symposium on Indian Religions at London School of Economics, London on 20th September, 1976.

On coming across this second argument of hers I was pulled myself into the recess of my own heart and was made think that the thinkers like Mate Mahadevi and the like would not have been here on this planet had Virashaivism would have full - blown and fully evolved and reached its ultimate goal long ago.

Her attempt to assign foundership to Baswa is so shallow, so baseless and meaningless that no scriptures or no Upanishadas or no authoritative works which are the most ancient ones uphold and support it nor is there any availability of-rock-cuts or inscriptional evidences in this connection.

I think Mate Mahadevi when came to a dead hault while proving that Baswa was a founder of ' this Darshan she adopted some clever devices that Lingayatism and Virashaivism are absolutely different from each other and Baswa was the founder of this Lingayatism. Not only did she put a full-stop here but also going one step ahead she baselessly and without any strong or at least a weak evidence made innumerable efforts to convience the people that Lingayatism is superior to Virashaivism.

It is alas! the greatest misfourtune of Virashaivism which has been made distorted and polluted by an ordinary woman who has been fed by the same plasm which she has sucked up from Virashaivism, the mother of universe and a bgginningless (Anadi) religion.

All her attempts in this matter to put in a sentence are same as to find a black cat in a pitch darkness which was never there,

Another point which is spefifically shed light on here is that Mate Mahadevi prefixes her name with Jagadguru for which she is not entitled and never allowed to do so as per the Virashaiva Code and tenets; I think this is the third mistake committed by her which is injuring, degrading and insulting the Panchacharyas, the highest authorities of Virashaivism.

◆

II. The Conception of Linga

The most important and glaring feature of Virashaivism is the introduction of the ultimate reality, the emblem of Shiva in the form of a Linga which is to be worn on the body by a person of this faith till his or her death. This Linga is to be paid so much attention as ones own soul and the removal or losing of it, it is postulated in this faith, should prepare one to abandon ones life and reach the world unknown.

Linga is not a statue or a form of God but an emblem of the whole universe; it is a form of formless; it is a sign of both reality and ideality. Aristotle put formless matter at the base whille materless form at the apex; the Samkhya system has erected a water - tight wall between Prakriti and Purush; but the Virashaiva philosophy with its keen and realized empyreal eye-sight could catch up and find the undividedness; unseparability of these dimatrically opposed two principles, the mattar and the form in the Linga. the emblem of what is incapable of being expressed in words and what transcends them.

Linga is neither something nor nothing but both something and nothing. It is not this or that but, ' Something Beyond. ' It is a Bayalu, a state i. e. ineffable. Linga is an all-comprehensive frame having no sides in which we can have a visualization of all the seven evolutionary stages from matter to spirit. Samkhya system is indebted to Virashaivism for it has carried the basic concepts of evolution and Linga from Virashaivism; and has built up its philosophical edifice upon these two fundamental principles.

Linga is an Absolute of Virashaivism since it is elucidated as transcendant, one, eternal, infinite and universal. It is an ineffable emblem of Shiva. It is the ultimate bilss where all worldly streams come and coalasce with it.

Virashaivism is the store-house of philosophical knowledge, in which there is a pertinent organic gradation of logic, psychology, religion and mataphysics.

Following and treading the same path later philosophical schools, the Upanishadas, the Darshanas, the Puranas etc. have in accordance with their grasping ability and efficacy picked up a particular portion from it and have developed this particular portion to such a length and height till their intellectual capacities permitted.

Vedanta emphasised the idealistic and monistic part alone which it borrowed from the Virashaiva philosophic homogenous mass; Nyaya - Vaisheshika have borrowed and upheld the realism; Samkhya-Yoga, the Indian psychology, have adopted the dualistic view which is inconformity with Shiva and Shakti dualistic doctrine, however Samkhya did it partially and in a different direction and never adopted it in its full blown form. Though the realism of Nyaya-Vaisheshika, the dualism of Samkhya-Yoga and the Monism of Purva and Uttara Mimamsa are the compartmental ingredients of virashaiva philosophy and have been treated in accordance with their inclinations.

All these views regarding the nature and make of the universe have been borrowed and carried by all these Darshanas and they have erected their own philosophic edifice upon these views though along different directions and intoxications

There are various interpretations of Linga. What the connotational meaning of the form of the Linga and the spirit behind it are are interpreted by so many scholars in numerous ways. Wich and whose intérpretatins are acurate and exclusively conclusive is too difficult to adopt. The question of interpretation and selecting as a final and exclusive one naturally occurs when some mystical concept or object is bound to be visualized clearly for whatever has no bottom can not be judged and justified and its exact depth is not found.

Our Bhagwat Geeta is a sacred as well as a spiritual and occult treatise, and so one can not exactly catch up as to what Geeta exactly teaches whether Karma Marga, Sanyas Marga or Dnyana Marga.

The Linga is not a round shaped object only but it is something more than and beyond our logical reach; so it is naturally bound to arise as many interpretations as the number of the scholars.

Let us go step by step and come to a final conclusion on the logical and psychological bases.

1) It has been a popular and common way and usage of interpreting the Linga as it is a phallus or male generative organ. Gopinath Rao has attempted to trace the antiquity of phallus worship to 200 B. C.[1]

Some scholars find the word Shishna in Rgveda [2] and on that basis they conclude that in Rgveda period phallus worship was prevalent. Even in Mahabharat there are some mentions that Shiva Linga means generative organs of Uma and Mahesh. In the Religion-Conference at paris, the German scholar Mr, Gustov Opurt opined that the Linga is a phallus of Shiva and the Shaluka is the female generative organ,

But obove interpretations of Linga are totally baseless and based upon pitiable insight and upon ab~~o~~solute ignorance of a prejudiced attitude towards Virashaivism. It is to be unrefutably and unhasitatingly proved and admitted that phallic worship in prmitive people was prevalent, no doubt, but this phallic worship had nothing to do with Shiva Linga worship. The scholars have committed this overwhelmingly great mistake owing to the lack of deep knowledge of Virashaivism, and of misunderstanding of the connotational meaning of Shiva Linga itself. They have coercedly twisted the word Linga and have attached the same and equivalent meaning which the phallus carries and interpreted it accordingly. Eastern scholars have fallen a prey to this wrong interpretation and Western ones have blindly and uncongnizedly followed this since Indian civilization has moved from East to West and not vice versa wich is proved on the basis of the finds of Mohenjo Daro and Harappa. What the most ancient and aboriginal Darshanikas assumed to be the meaning and heart of Linga, later scholars could not see closely and catch up the proper point, and so attempted to interprete the Linga responding to the anthropomorphizing human tendency: and it is this tendency alone has been the cause of interpreting Linga worship as a phallus worship.

---

[1] Elements of Hindi Iconography
Vo, 1 II. Pt. I pp. 55-58.

[2] Rhvede VII, 21-5 and X, 79-3.

2) Some scholars advance a view that the Linga is the miniature Stupa adopted by the Shaivas in imitation of Buddha Stupa consisting in the relic of Gautama Buddha since 200 B. C.; it is found to the Indian Archaelogical department that the adoration and veneration of the Buddha Stupas were very popular and matters of the hearts of the common people. This fact sheds light on the matter that number of Jainas and Buddhas had converted themselves into Shaivism, and with them they had carried the religious token of Stupa. But this fact has not been supported by any historical documents or events; on the contrary, the finds at Mohenjo Daro and Harappa have clarified and proved the matter that Linga worship is as early as 3000 B. C.; however the finds and the conclusion drawn therefrom are not adequate since the Linga and Linga worship are as old as this earth itself.

But one thing is worth noticing and of a great importance that the finds at Mohenjo Daro and Harappa repudiate the interpretation that the Linga is the miniature Stupa of Buddha.

3) Some scholars are imfatuated with the view that the worship of Linga. has been originated as an emblem of the Upasthambha, the sacrificial post. This interpretation has no any element of truth or no any evidence at its base; and it is a mere poetic fanciful mood.

4) There is another view that the Linga is the, " Mass of light " or " Column of blazing fire "

5) The fifth interpretation of Linga given is worth noticing and so admitting. The Linga is an emblem of the whole universe. The upper part, the Pinda of the Linga is the token of the curved and semi-spherical sky or space and the basal flat portion, the shalunka, is a symbol of the earth. Both these portions upper and basal represent the whole universe. Linga worship is the worship of the entire universe, the worship of Absolute.

6) According to some thinkers Linga is an emblem of the soul itself. The soul is unknowable, beyond human intellectual capacities and all pervading, omnipotent and omnisctent; human thought can not bring it in any size or shape; and therefore

this might have been the sole cause which led the human intellect to represent it in the form of a Linga whose shape is nothing but a confluence of human imperfection and love of apprehending it.

7. There is a view which holds that the Linga is a symbol of pineal gland. This gland, it is assumed by so many philosophers, especially by an English philosopher Rene Descartes, is the master gland and the key to human life; it is shaped like a pine-cone and is a small conical body of unknown function behind third venticle of brain. According to some philosophers pinal gland is the socket or matrix where soul is situated.

I think that our remote ancestors might have recognized the importance of this gland and have therefore in imitation of it made Linga as an emblem of it.

8. Linga is an outcome of so many human psychic factors; it is an aggregate or a mosaic of the churning of the human mind, intellect, logical deepest potentialities and highest soarings. Linga is a symbol and a confluence of cosmological,

psychological and mystical powers. Cosmologically viewed, it is the sign of the universe; psychologically it is the name and form, and mystically it is the symbolic of Logos.

9. Sometimes Linga is thought to be the Union of Nada and Bindu. Nada is Nama or name and Bindu is a Rupa or form. These Nada and Bindu or Nama and Rupa are the Pranava or Omkara. The Bindu is disc - like base and Nada is the line supervening the base. The Nada stands on Bindu, and these two, the disc and line, form the Linga.

10. Some scholars hold the view that the word Shishna deva if properly analysed and peeped into, brings into bold relief the real and mystic meaning of Linga.

According to occultism there are seven stages in cosmogony of elements from intelligence to earth or Mahat to Prakriti. This interpretation of evolution, that is, of seven stages, is discussed adequately enough in Virashaiva philosophy and Samkhya system too.[1]

---

[1] Samkhya Karika by Ishwarkrishna

These evolutionary seven stages from the basal part of the Linga and the upper cylindrical portion is the spirit or Purusha or Para shiva who works through the seven stages. Sometimes it is said that matter has seven modes. 1. solid 2. liquid 3, Gaseous 4. Aerial 5. etherial 6, Egoistic 7. Intellectual; through these seven agencies the spirit or pershiva functions. These seven modes are the basal parts and spirit is the top part.

Shiva-Linga is a God head with seven fold consciousness. This is absolutely occult meaning which is attributed to Linga,

Virashaivism embraces Linga and proclaims that it is its ultimate Reality and is equivalent to ParaBrahman of the Upanishadas.

The Linga is assumed to be the creator, protector and ultimate abode of the involution. A cryptic formula Tajjalan in Chhandogya Upanishada is exactly equivalent to Linga. Taittiriya and Mahopnishada declare that the creation of the world is due to the sport or will of God. This is exactly similar to the Shivagmic view.

There are different names of the Linga in

Virashaivism. It is termed as Bayalu, Shunya, Nishkalinga Sthala etc. to emphasise and to visualize various occult streams confluenced in it.

In Virashaivism the ultimate Reality is termed as Linga while in Shaivshiddhanta it is termed as Pati.

Linga is derived from the two roots, Li and Gam. Gam means to go, to issue forth, so to say, from which creation starts; and Li means to absorb. so to say, in which the entire universe merges in the end.[1] In short, Linga is the cause of evolution and involution, of potentiality and actuality. The Linga is termed, as it is afore-said, as Bayalu, Sthala, Shunya. Nishklinga in Virashivism.

It is termed as Bayalu because it is only to be felt and experienced. It is beyond the domain of the words. Bayalu implies the same meaning as the Upanishadic Neti Neti do.

---

[1] लयते गम्यते यत्र येन सर्वं चराचरम्
तदेतल्लिंगमित्युक्तम् लिंगतत्त्व विशारदैः
शिवानुभवसूत्र प्र. ३ रे.

Sthala is derived from two roots, the Stha and the la, The Stha means to evolve and La means to involve, so Sthaia is an Absolute.[1]

Shunya is the Absolute, the Infinite. It is beyond all positivity and negatlvity. Shunya as it is presumed by Virashaivism, is not emptiness or ' nothing ' but is equivalent to the Upanishadic Para-Brahman.[2]

The afore-said varied intepertations of Linga when taken into account one is too much surprised of the keen, acute, deep and all-comprehensive insight of our remote ancestors. Of all the above interpretations of Linga that have been oozed from the geniusii of them I prefer of all and vindicate the one that the Pinda is a token of semi-spherical and curved sky and the basal Shalunka is a symbol of the earth; and Linga is an imitation of the whole universe, representing the curved space

---

१. एकमेवपरं बम्ह सच्चिदानंदलक्षणम्
शिक्तत्त्वं शिवाचार्यैः स्थळमित्याहुरादरात्
— कैवल्यसार

2. Shunya sampadane Vol I (Preface)

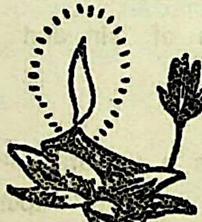
by its upper Pinda and earth by its basal Shalunka. This interpretation is an all-comprehensive one that includes psychological, cosmological and occult aspects from which the idea of Linga has been concretized; and this idea appeals to both the human intellect and the heart, more than any othar one.

Virashaiva religion is all pervading, all comprehensive and having no cross-bars at its entrance All the living creatures are allowed and welcomed to be the members of this faith. All types of virtues that develop and elevate the personality of the man to ultimate goal, the realization of the Para shiva, and that are the very fundamental stones on which the sky-kissing and lofty temple of Virashavism has been erected. Whatever is distorting, spoiling, misguiding, deceiving is ruthlessly and miticulously checked up, droven aside and prohibited strictly and burnt away, and the sect is cleansed and made unadulterated of all the silly and abject things and activities.

Virashaivism does not prescribe rigid disciplines as the Jainas do which caused them to lose and lessen the number of their followers day by day; it does not commend the lose and unrestrained, obscene and ugly religious code as some savage and barbarous sects do. It is one step ahead of Buddhism and Jainism in accepting the existence of Ultimate Reality, the God Shiva; it surpasses the Brahmnism by removing all the caste-barriers and reaches the culmination and proves itself to be an independent and all-comprehensive religion by virtue of its glassy and disinterested love of the whole mankind on the one hand and the ardent faith in God, re-birth, inevitable fruition of sin and of virtue on the other.

Virashaivism is a universal religion since very beginning of this world of experience; no religion in this world can keep itself aloof from or independent of the Virashaivism since the basic principles upon which they have taken their stand have been originated from and linked to this faith in this or that form.

This Virashaiva Darshan being the base and apex, inner and outer. here and there of this world is so all-comprehensive and all-pervading that it must have its object of worship equally comprehensive which is a logical necessity; and so our remote ancestors must have been full of this broad idea and might have made incarnate the idea of Linga to represent the whole universe.



LIBRARY
Jangamwadi Math, Varanasi
ACC No.

III. SHAKTIVISHISHTADVAITA.

Realism is the view that the external world or the objects of our senses are real and exist quite independent of their being perceived by the mind. That the objects are known or perceived by mind does not affect the nature of them. Objects or the world of experience may be related to our consciousness but they are not in any way created or attended to by our consciousness or by the mere fact of their being perceived.

Our mind is so constituted that it is instinctively, naturally and habitually realistic; so that realism need not be defended against the criticism of it.

Virashaivism embraces the salient features of philosophies in India. We come across here the psychological practices of Yoga, realism and pragmatism of Nyaya-Vaisheshika and the net-work of the 25 principles of Samkhya which even adopted by Yoga system. It is a synthesis of realistic and idealistic thought streams, of logic and psychology and of immanence and transcendence. The realism in Virashaivism needs to be explained clearly; otherwise the possibility of being misled is inavoidable.

According to realism in general, the world can exist quite independent of the senses or perceiving mind; but the questions that how world originates and where it in the end disappears are not tackled in realism. That the world can exist in its own rights is solely explained and questions of its beginning and of end are left aside; and this want of all-comprehensivity has blunted the ends of realism.

The realism in Virashaivism is particular (Vishishta) and has got its own features; according to Virashaiva faith the world of experience existing in its own rights quite independent of our senses issues forth from and ultimately merges into the Para-Shiva. This is the quintessence of its realistic theory which, think I, is more comprehensive and all-embracing than the realism in general.

Vedanta is the essence of Shritis while Virashaivism is the kernel of the Agamas, so it is to be properly called as Agamanta or Agamanta Darshan. Virashaivism is a full-blown flower of Indian mind. It offers us the most complete and consistent synthesis of realistico-psychologico-spiritual discipline. Taking into account the natural realistic inclination and its ultimate drive to transcend this realisticity and to be one with the eternal and blissful, the Absolute; it has erected the whole perspective of the entire universe basing it on these two opposing footing in such a manner as no other philosophy in the human history can compete it.

It is our experience that when we go through all the philosophy none of them which is exclusively stood on either realistic base or idealistic one has proved itself to be uncontradictory and so ultimate. The philosophy having a realistic base alone ascended to a particular heilight and thereabove finding a pitch darkness fell direct to the ground within no time; and that which has been absolutely supported by an idealistic foundation pitiably gets canght itself up in a disasterous condition.

Virashaivism does not embrace exclusively realism or idealism but it is an organic blending of these two trends. It standing on both the realism and idealism has maintained its philosophical balance and has very skilfully woven a logically and metaphysically consistent and all-comprehensive net-work joining the base and apex, reality and spirituality. It has refuted the Buddhistic doctrine of momentariness and that of illusoriness of the world, the Mayavada of the Kevaladvaita Vedanta.

The central philosophy of Virashiavism is its Shaktivishishtadvaitavada, i. e. the Shiva qualified by Shakti. We know that in the domain of metaphysics, Adaivata admits one and only one principle, the Brahman; Samkhya-Yoga admits two principles, the purush and Prakriti; Vishishtadvaita of Ramanuja admits three pranciples and Shaktivishishtadvaita of Virashiavism admits four principles the prakriti, Purush, para Prakriti, and Para Shiva, i, e., matter, self, will and spirit. There is an integral association among these four principles. Shaktivshashtadvaita is an integral name to these four principles and is the designation of Virashaivism.

We know from the modern science that the theory of Relativity has introduced a concept of four dmensional continuum in physics; but in the remote past the Virashaivism has intrdouced in the form of Shaktivishishtadvaita in the domain of its metaphysics thc concept of four dimensionlal continuum of which the modern theory is an imitation rather in a different direction; and I think, it is worth remembering here in this context. The details can not be given here since it requires an ample space.

All the theories and doctrines in the field of science and religion of which some are claimed by modern sciencc to have invented are found lying in a seed form in Virashaivisrm. For instance; the Samkhya system has borrowed its 25 principles from Virashaivism out of its 36 principles, the Ashtangamarga and the theistic inclination of patangali Yoga, the qualified monism of Ramajuja, realism of Nyaya-Vaisheshika, Brahm Satyavada of Vedanta are the aspects of Virashaivism that have been inherited by the aforesaid schools in accordance with their intellectual inclination and efficacies and the idea of Relativity and the like that are hid and lain under the surface of Virashaiva philosophic layer seem to have been expressed through agencies and matrix of modern science.

Virashaivism being a fundamental and unparallel philosophy of which the Shaktivishishtadvaita is the full-blown flower whose colour and fragrance, serenity and eternal peace have been the ultimate goal, a resort towards which an infinite number of the Sharanas, devotees, aspirants and philosophers have run up, embraced and have attained the Darshan of the Para-Shiva face to face.

The Shaktivishishtadvaita is termed as Bhedabhedavada too, since it holds that the relation between Shiva and Shakti is one of identity in difference. The Lord Shiva is indistiguishable from his consort, the Shakti, In original state the Lord Shiva existed alone and the world with its matter and life existed in him in a subtle and potential form. All the living beings under the governance of and in accordance with their Karma which they have gathered with them are separated from Him; and on purging themselves of their sin-loaded Karma as per their turns merge back again into the Lord Shiva.

According to Acharyas the derivation of the term Shaktivishishtadvaita [1] is worth noticing. Identity between Jiva or self and Shiva qualified by Shakti is called as Shaktivishishtadvaita

Shakti is of two types, one is gross-conscious-unconscious-Shakti and the other subtle-conscious-unconscious-Shakti.[2] Jiva is of the gross-conscious-unconscious-Shakti nature while Shiva is of the subtle-conscious-unconscious-Shakti nature. The gross-conscious Shakti of the Jiva (self) is of the nature of meagre knowledge and meagre

---

१. शक्तिश्च शक्तिश्च
शक्ति ताभ्यां जीवेशीतयोः अद्वैतम्
शक्ति विशिष्टाद्वैतम्.

२. स्थुलच्चिदाच्चिदात्मशक्ति, सुक्ष्मचिदाचिदात्मशक्ति

activity.[1] while the subtle-conscious Shakti of Shiva is of the nature of full blown knowledge and of full-fledged activity.[2] There is an identily between these two types of Shakti possessed by Jiva and Shiva; and this identity is called as Shaktivishishtadvaita in Virashaivism,

What is Shakti ?

Shakti is an inseparable aspect of Para-Shiva. It is a natural and indivisible adjective of Para-Shiva, He is bound and determined by this inseparable attribute, Some thinkers compare this twin of Shiva and Shakti with Aristotalian Form and Matter. But it is absolutely wrong and misconciving Shiva-Shaktiadvaita. First it is worth noticing that Shiva and Shakti can not be cut off from each other for they are inseparable not only in this phenomenal world but in noumenal too.

Contraiwise Aristotelian non-dvality pervades

---

१ किंचितज्ञतारूप, किंचिंतकृतृतारूप

२ सर्वज्ञतारूप, सर्वकृतृतारूप.

the world of objects and lives; but at tbe base and apex of phenomenality exclusive matter and exciusive form exist respectively. At the top there is Absolute Form whereas at the base there is Absolute Matrer; as organism goes on evolving matter goes on decreasing and tending to disappear, and the Form goes on increasing more and more; and this process ends at the appearaace of Absolute Form. The invoiving process ends In Pure Matter. The Absolute Form Is ineffable, incomprehensible and Absolute whereas the Absolute Matter is imperceptible and a mere possibility of acute and subtle sight of logic.

But in the world of terrestriality and divinity Shiva and shakti are inseparable. Separation of Shiva and Shakti is a Matter of tongue alone and never that pf experience. Inseparability of these two ultimate principles is the quintessence of Shaktivishishtadvaita. The Inseparability of Shiva and Shakti does not work at phenomenal level but at the noumenal alone; and this is the peculiarity that lies under this Shaktivishishtadvaita.

The Shakti or the potency existing in Para Shiva is eternal, potential, natural, beginningless, conscious, diffusing and expanding. These features of Shakti are delineated in Shwetashwtaropanishada[1]

The Mantras express that Shiva is qualified by Shakti. According to ancient Acharyas Shakti or Maya is, unlike the Vedanta, Vimarsharupa or pure thought, and nevar an ignorance or Avidya. They have derived the word Maya[1] which is worth noticing.

---

[1] ‘ परास्यशक्तिर्विविधैव श्रुयेत स्वाभाविकी
ज्ञानबलक्रियाच ’ ।। (६–८)
‘ ते ध्यान योगानुगता अपश्यन्
देवात्माशक्ति स्वगुणै निर्गुणम्
यः कारणानि निखिलानीतानी
कालात्म युक्तान्यधि तिष्ठत्येकः ’ ।। (१–३)
‘ यदा तमस्तन्न दिवा न रात्रिर्नरान्न
चासाच्छिव एव केवल ।।
तदक्षरं तसावितुर्वरण्यं
प्रज्ञाच तस्मात् प्रसृता पुराणी ’ ।। (४–१८)
माया तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयव भूतैस्तु व्याप्तं सर्वमिदं जगत् ’ (४–१०)
– श्वेताश्वेतर उपनिषद्

In Rudra-Mantra it is stated that Shiva is united with or qualified by Shakti.,[2]

Unlike Vedanta, Virashaivism Insists and boldly expounds again and again that Shakti is not perishable nor is apt to disappearance but eternal and everlasting. As Shiva is eternal, Anadi, Ananta so Shakti is Anadi and Anata. Whenever and wherever Shiva is there Shakti inseparably abides in Him. As there can not be a stick with one end or a coin with one side so either of Shiva Shakti can nct exist independent of each other. Instead of saying Shakti it is more correct to say as Shiva-Shakti. As a living being cannot be a result of either male alone or female alone so the entire net-work of iife and Matter is an outcome, a product of Shiva and Shakti together. As the heat to fire, fluidity to water, time to space so Shakti is to Shiva.

---

[1] ‘ मं-शिव अयति स्वंभावत: प्राप्नोतीति माया ’
मं-शिव परमं ब्रम्ह् प्राप्नोतीति स्वभावत: ।
मायेंती प्रोच्यतें लोके निष्ठा सनातनी ॥
(सिद्धान्त शिखामणि)

[2] नम: सोमाय च रुद्राय च

The eternal inseparability of Shakti is a explained in Veda and Shriti.[1]

In Siddhant Shikhamani the nature and characteristics are dipictcd as -

The Shakti, the personification of the female principle is of the narure of truth, consciousness and bliss (सच्चिदानंद). She remains in Para-Shiva and affords herself to create and bring into actuality the world of life and matter. This Shakti is not illusory as the Kavaladavaitins hold, but it is the pure and Absolute Thought, the Vimarshachaitanya - (विमर्शचैतन्य).

---

१. 'सह स्वस्त्रा ऽम्बिकया तं जषस्व'

यजुर्वेद–तैत्तिरिय संहिता – (१–८-१६)

'उमा सहायं परमेश्वरं प्रभुं'

– कैवल्य श्रुति – (१–७)

The Para-Shiva or Para-Brahma is called as Vishwabhajana. He is the ineffable luminosity which is beyond the philosopher's inferring, poet's feeling, artist's apprehending, occultist's seeing, mystic's intuiting and adept's knowing.

The Shakit, often times called as Chitshakti, and the Para-Shiva are inseparable, though separable in thought process, as the moonlight, the Chandrika, is indivisible from the moon itself so the Chitshakti is indivisible; and Shiva and Shakti are a composite whole of two inseparable halves. Shakti remains in Shiva in a potential state, and in this form she is egoity and creation in potential form.[1] The relation between Shiva and Shakti Is

---

[1] तदिया परमा शक्तिः सच्चिदानन्दलक्षणा ।
समस्तलोक निर्माण समवाय स्वरुपिणी ।
तदिच्छयाऽभवत् साक्षात्तत्स्वरुपानुकारिणीं ॥ १२ ॥
– (सि. शि.)

विमर्शाख्या पराशक्तिर्विश्व वैचित्र्य कारिणी ।
यस्मिन प्रतिष्ठिता ब्रम्ह तदिदं विश्वभाजनं ॥
(सि. शि.) २०–३१

(पुढील पानावर)

of inherence (Samavaya) type. The conjunction between Shiva and Shakti is of the type as the subsisting to substratum, action to doer, indivdual to class, part to whole heat to fire meaning to word and the like. Shakti and Shiva are Parwati and Parameshwara.[1]

In Virashaiva Siddhanta the immanence of Shakti in Shiva and inseparability of them from each other is explained as-

As the blazing splendorous of the sun from sun itself, the pacificity from ocean, sweetness from

---

(मागील पानावरुन)

यथा चंद्रेस्थिता ज्योत्सना विश्ववस्तू प्रकाशिनी ।।
तथा शक्तिर्विमशाख्या प्रकाशे ब्रम्हणि स्थिरा ।।
– (सि शि.) २०-३२

अंत:करणरुपेण जगद्वं कुरुवत: ।
यस्मिन विभाति चिच्छाक्तिर्बम्हभूत:सडच्यते ।।
– (सि शि.) २०-३६

[1] वागर्थाविव सम्पृक्तौ वागर्थं प्रतिपतये ।
जगत: पितरौ वन्दे पार्वति परमेश्वरौ ।।१।।
– रघूवश

the sugar are inseparable so the Shakti is invariably inseparable from Shiva; it is immanent in Him. Further the Shaiva Siddhanta speaks of relation between Shiva and Shakti that the Para-Shiva is not non-qualified but qualified by Shakti; and so. He is termed or designated as Shaktivishishta. Being He qualified by Shakti He is potential, stagnant of the world of life and matter. As the seed so the tree; in this line being the Brahaman or Shiva qualified by Shakti the world of animation and inanimation is, too, qualified by Shakti. This can be observed and finalised if we go along innumerable objects viz. there is a retentive power in the earth, in water there is satiating power, in light kindling, in air throbbing, in sky spaciousity, in soul consciousness and so on.

The above quoted instances confirm the view and bring us to a conclusin that in this entire universe each and every animate or inanimate object is full of the energy or potency, the Shakti; and this leads us to the fact that Brahman must be qualified by Shakti for whatever is in part must be in the whole. In Sachhidananda

Para-Shiva there is an immanent cognizance that " I am, " " I enlighten. " " I am Absolute Bliss; " this consciousness of His own nature is nothing but the very Shakti, His consort. If this cognizance or consciousness is not there in Him He would be inert and material as a blind man who can not see his own body and its beauty therefore it is nothing and in vain fcr him. But the Shiva is conscious of His own nature, we therefore are bound to admit His consort, the Shakti; and so, it is to say, He is qualified by Shakti.

The Shakti called as subtle-conscious-uncon-cious, Sukshamchidachidashakti, since she is not only conscious or only unconscious but also both conscious and unconscious; and it is this glaring feature which is very creditable to Vira-shaiva insight.

The Shiva, who is qualified by Shakti, is the very basement or foundation of Brahmasutra, Shivasutra, Vedanta[1] etc.

---

[1] " अथतो ब्रम्ह जिज्ञासा "
" चैतन्यात्मा "

Guru Renukacharya in SiddhantaShikhamani states that the Shakti is Brahmanishtha, and is inseparable from Shiva, and all the three attributes the Satva, Raja, and Tama, are emerged from her; and she is eternal.[1] As in the egg of a pea-hen all the qualities of the young one to be born exist in a potential form; so the entire universe is immanent there in the Shakti, the mother of the entire creation. In her seed form the Shakti is an equilibrium of the three Gunas, the Satva, Raja and Tama, which are pulled and pushed by each other and are kept in equilibrium. As there occurs predominance of the one over the remaining two tension is created and the predominant Guna supresses the other two; next time second one governs the other two and so the process goes on working till the original set up, the equilibrium is established. Disturbance of the original state begets innumerable objects, living and non-living, different qualities and different quantities.

---

[1] गुणत्रयात्मिका शक्तिर्ब्रह्मनिष्ठा सनातनी ।।
सिद्धान्तशिखामणि.

The life and the matter thus begotten respond to the dominance of a particular Guna out of the three and change themselves accordingly. The remaining two Gunas that are dominated never reduce themselves to the disappearance but remain there working as per their efficacy It is an impossibility that there is only one Guna is at work and remaining two have been disappeared. It is noticeable here that the three Gunas exist and work concomitantly; in equilibrium state in involution or undisturbed state, in evolution the Gunas rest or work concomitantly. To find one Guna or two Gunas exclusively or independant of each other is a chimera.

The Shakti when qualified by the predominance of Tama is called Jada Maya. When vimarsh Shakti associates with this Jada Maya she is called Prakriti. This Prakriti is called as Chitta or consciousness; and the part of Shiva which qualified by this Chittashaktivishesha is called as Jiva.

This Jiva is the one part of Shiva; and at the very beginning of this universe is associated with the ignorance.[1]

Virashaiva faith is called as Sarva Shritisara, for it covers all the conflicting views and statements very skilfully and intelligibly and attempts consistently to establish a harmony and pertinence among them in the light of unity in diversity. While doing this, it has utilzed Shakti principle in such a way that it overcomes and obliterates the gulf between monity and multiplicity or unity and diversity; and states that these two ends are not conflicting but in the end are coalescing into each other.

Shakti is an Intermediate agency between the Shiva and the world of plurality. Shiva appears and exhibits himself though remains unchanged and untouched, in two forms, the Linga (consciousness) and the Anga (Jiva or self)

Shakti bifurcates herself into two parts, one of them works with the Jiva and the other with the Shiva.

---

[1] अनाद्यविद्यासम्बधात्तदंशो जीवनामका
सिद्धान्तशिखामणि. ५-३४,

Though Virashaivism is Absolutistic in nature yet it is called qualified monism for the Shiva, the Absolute, is inseparably associated with Shakti. But here we should not mistake the Virashaivism for Ramanuja's qualified monism, the Vishishtadvaita.

The Absolutism of Virashaivism is worth knowing.

The Jiva and Jagat, the self and the world, ultimately coalesce into Shiva and become one with Him. The Shiva even at the Absolute state retains its Shakti, the potency in Him. This Absolute state unlike the Ramanuja's qualified monism, is one, homogeneous and without any internal divisions. In Vishishtadvaita of Ramanuj the attributes do not merge into each other ; but they keep their individuality even in ultimate stage.

Virashaivism is both theistic as well as Absolustic for it advises that the liberated soul can not retain its individuality but merges into Shiva and becomes Shiva and even the world of plurality at the proper time merges into and becomes one with the Shiva.

In Vedanta and Samkhya system we come across the two words, the Maya and the Prakriti.

At the outset, one is apt to conclude that Shakti, Maya and the Prakriti are equivalent and imply the same view; but this is absolutely not the case.

Maya is that which is not, therefore, it is illusory and unreal. It is a super imposition on Brahman which is ultimate, real and eternal. The Prakriti of Samkhya is purely material one and can exist independent of Purusha; it never merges into Purusha. In the Process of evolution it associates with Purusha and in involution it comes to its original subtle state which is independent of Purusha.

But the Shakti, the Potency or consort of Shiva is a principle which exists alongwith Shiva, the Absolute, in evolution and involution as well. Shakti is, unlike Adaivatin's Maya, real and unlike the Samkhya Prakriti, is dependent on and inseparable from Shiva,

The integral association of Shiva and Shakti is described in Anubhavasutra.[1]

Shakti is the personality of Shiva and Shakti-vishishtadvaita is the Virashaiva designation of philosophical theism The theory of relativity has introduced the concept of the four dimensional continuum in the domain of physics; the shakti vishishtadvaita has introduced the doctrine of four

---

1. शक्तिरप्रतिमा साक्षात् शिवेन सहधर्मिणी ।
साक्षिणी सत्यसंपूर्णा निर्विकल्पा माहेश्वरी ।।
एकमेव परंब्रह्म सच्चिदानंदलक्षणम् ।
शिवतत्व शिवाचार्याः स्थलमित्याहुरादरात् ।।
सर्वेषांस्थानभूतत्वात् लयभूतत्वतस्ततः ।
तत्वानां महदादीनां स्थलमित्यभिदीयते ।
यत्रदौस्थियते विश्वं प्राकृतं पौरुषं यतः ।
लीयते पुनरन्ते च स्थलं तत् प्रोच्यते ततः ।
स्थकारः स्थानवाचीस्यात् लकारो लयवाचकः ।
तयो : कारण भूतं यत्तदेव स्थलमुच्यते ।
– (अनुभव सूत्र)

units, prakriti, purusha, paraprakriti and parabrahman (Matter, self will and spirit) in the domain of metaphysics There is an integral association among these four units which is clear enough from Shaktivishishtadvaita, the relative dualism.

In the domain of Metaphysics Advaita vedanta admits one and only one entity, the Brahman, Samkhya admits two principles, the prakriti and the Purusha; the vishishtadaivata admits three entities, the God, Soul and world and shaktivishishtadaivata admits four units the matter, self, will and spirit,. and it is due to the strong and all-comprehensive foundation of Virashaiva philosophy it has proved itself to be an ultimate and all successful school of philosophy since time immemorial; though it has been yet remained outside the purview of prominent scholars and has not been made to expose it self in a scientific method and manner.

IV. SHAT-STHALA

Every religon has its own peculiarity which shares no other one; and it is this peculiarity alone works as a unique contribution to the human understanding. AnekantaVada of Jainas, momentoriness of Buddhas, monotheism of Islam etc. are the peculiarities of their own. Virashaivism has introduced Shat-Sthala doctrine as its own peculiarity.

Shat-Sthala or six poises or six steps are an upward journey through a hierarchy of stations by which alone the final coalescence into Shiva can be achieved.

Human beings who are unaware of the nature of Ultimate Reality and whose mental and intelectual orbits are determined by the worldly possessions run in a futile reverse directions to safeguard themselves, their possessions from worldly evils.

But the Virashaiva philosophy cuts the guardian knot by denying the very existence of evil.

In society and in some religions the positive existence of evil is postulated and so they go on devising variety of ways for their eradication and disappearance. According to Virashaiva philosophy evil is nothing but error or wrong of philosophy which is the result of the partial and shallow knowledge of matter and Life, and of erroneous and confused knowing, willing and acting which are the three modes of activities of the soul; and this is because of the mearge and scanty supply of energy.

The origin or genesis of energy is the Maya (which is here different from Vedantic Maya) which supplies freely whatever the soul needs Maya is the store house of energy but owing to the some bars and hindrances the energy currents can not be radiated to the soul Obviously then it is open that there must be something or some factor which blocks and checks up the passage of energy currents or flows that are radiated by Maya This preventing factor is termed as Anutwa in Virashaiv philosophy. To eradicate this Anutwa and cleanize the passage or in its terminology to convert the Anutva into Vibhutva, the atomicity into pervasiveness is the very kernel and secret of the Shat-Sthala.

When we go through the Shad-Darshanas we find that there are twins of Nyaya-Vaisheshika the realist; Samkhya-yoga, the dualist, and Purva--Uttara-Mimamsa (Vedanta) the monist.

These three twins are the pairs which are the two organic halves each of a philosophical whole. Whatever is put forth by Vaisheshika is accepted by Nyaya with a minor addition alongwith the same drift. Yoga is the practical aspect of realisation of the theorotical ideas laid down by Samkhya. Yoga system is the natural complement to achieve the Samkhya. ideal of kaivalya. Purva-mimamsa emphasizes the Karma-Kanda, the practical duties while Vedanta keeping all these aside very genuinly and with an extra ordinary intellectual heights and depths offers us the most complete synthesis of the unreality of the world of experiences and the Absoluticity of the soul or Brahman.

In this line we find a dichotomy in Virashaivism the Shaktivishishtadvaita and the Shat-Sthala which are the two complementary semi-spheres of the organic whole of Virashaiva philosophy, one being theoretical and the other practical.

The most distinguishing and unparellel feature of Shaktivishishtadvaita is its conception of Shakti-vishishta Shiva as an Ultimate Reality with the implication that between Jiva and Shiva there is an absolute identity; and Shat-Sthala being practical way with its six stages is the advocacy of instead of renunciation of Karma, renundiation in Karma with the implication that not Dnyana alone but both Dnyana and Karma are the means of release.

Shat-Sthala is the practical path of the realization of theoretical ideas laid down by Shakti-vishishtadvaita. Shaktivishishtadvaita and Shat-Sthala are complementary aspects and they shed light on the way to realization of Ultimate Reality, the Linganga Samarasya.

There is a stricking similarity between the Shat-Sthala Siddhanta of Virashaivism and Ashtanga Yoga Marge of Patanjali's Yoga Darshan.

Eight steps in Ashtanga Marga and Six steps in Shat-Sthala Siddhanta tread the same path that accelerates and reaches the Ultimate Reality passing through practical and theoretical i. e. through physical penence and mental contemplation.

In Virashaivism the way to realization or the Siddhi is an integral part of Bhakti movement as a whole. The process starts with the Karma-Yoga progresses throunh Dnyana, reaches the intuitive realization and culminates in the supreme ardour of Para Shiva Unlike Virashaivism Vaishnavism recognizes and insists that the ultimate union with the Supreme Reality and face to face Darshan of Pandurang is a sudden flash and never a gradual Process.

On the contrary the path laid down by Virashaivism comprises six stages, naming them as Shat-Sthala and culminates in the absolute identity with the Para-Brahman, the Para-Shiva passing through the hierarchically devised six evolutionary stages gradually and step by step. Even the Shat - Sthala Siddhant differs from knowledge - Path laid down by Adaivata Vedanta.

In Shat-Sthala theory a transfigurated and august blending of Karma, Bhakti and Dnyana is extraordinarily accomplished; and is prescribed in order to pave the integral path to Ultimate Reality.

Adaivata which explained bondage of the soul with the aid of Avidya, the nescience, naturrally conceives that spiritual discipline alone confers right knowledge on the aspirant and dispels the impact of Maya or ignorance. The practice of moral life, i. e., abiding by human-laws, undergoing religious practices, meditation etc. are all meant to serve the purpose of spiritual awakening; and hence all practical discipline-centres move around the Dnyana Marga or the path of knowledge.

Where actually Virashaiva philosophy differs from the Adaivata one is that in adaivata it is said that the realization of the ultimate identity of self with Brahman is the highest attainable goal of iife; and such realization can be attained by a proper intuition of the significance of the Adavaita, the monistic texts such as, " Thou art that ", " I am the Brahman " etc. without any aid of observance of the religious rights and rituals and without any dynamic course of moral and religious practices; whereas a course of religious and moral practices is strongly recommended in Virashaivism; and Shat - sthala doctrine is a very curriculum of this practical training.

Though Shat-Sthala Siddhanta has occupied an important place in Virashaivism, yet however we find that there are varied interpretations of it, and even the number of the sthalas is not the same in various authoratitive works, In Virashaiva Sidhhant we find a reference to one hundred and one, Sthalas, in Siddhanta Shikhamani that to one hundred and one, forty-four under Anga Sthalani and fifty seven under Linga Sthalani But in Shripati's Shrikar Bhashya, Anubhava Sutra of Mayideva, Prabhulinga - Lila and Baswapurana we find a reference to six Sthalas only.

I think one is naturally inclined to get confused of these varied numbers of the Sthalas; but rather a critical survey of all these works will make clear the matter that some of them might have explained the main brances of the Sthalas, that are six in number only, and some might have worked in detail with their sub-branches that are one hundred and one in number. Ultimately I conclude that this is not a matter of any Complication or confusion but it is a way and method of defferent thinkers of interpreting the truth in a contracted or expanded manner and nothing else more than this.

Along with the number even the conception of the Sthalas has been become a matter of great debate. in some work the sthala is used to denote six nerve plexuses in the body or the six centres from which the power of God is manifested in differant directions. In some works these sthalas are used to denote six elements such as earth, water, fire, etc.; and in some they represent six fold majestic powers of God and so on.

In short, the whole idea of Sthalas seems to be that the macrocosm and microcosm are the same identical entities; it is possible that the dissipated forces of any centre can be controlled and can pass on to a more concentrated point of manifestition of the energy; and this process is regarded as an upward journey from lower stage to higher one which is termed as Urddhwagamana.

In Virashaivism Sthala is defined as the Ultimate Brahman which is identical with Sat, Chit, and Ananda which are the ultimate categories of Shiva, the ground of manifestation and desolution of the world. ' Stha ' means Sthana or source from which the whole universe comes into existence, and ' La ' means Laya or dissolution of the universe into the same Reality from which it has been emerged.

By self - perturbation of the inseparable potency the Ultimate Reality, the Shiva, befurcates Himself and appears into Linga - Sthala and Anga-Sthala. Though the ultimate category is found transformed into duality yet this dichotomy is the same as the space into a pot and out of it; so the duality of the Sthala appears as an observer and observed or worshiper and worshipped.

When the Shiva appears as bifuracted into two parts Linga and Anga, He remains unchanged, unmoved and unassumed any new form or state Though motion and change, growth and decay are found in his evolutes He remains in His seed form without undergoing any ulterations or any rise or fall. It is very relevant, I think, to quote here the Upanishadic texte as — — — —

अनेजदेकं मनासा जवीयो
. . . .
तध्दावतो न्यानत्यति निष्ठत्
तस्मिन्नपो मातरीश्वा दधाति ।।

(इशावस्यो पनिषद – ४)

in the beginning there was Onkara-Rupa Chid-Brahman alone. It is pure, without second pairless full-blown pure bliss, all pervading omniscient, omnipotent; and this chid-Brahman in Virashaivism very properly called as Sthala. The whole edifice of Virashaiv philosophy Is stood upon this Sthala.

Mayideva in his Shivanubhavasutra has elucidated the Sthala doctrine very insightfully According to Shivayogi Shivacharya Sthala is one without second and a trinity of truth, beauty and good.[1]

---

1. एकमेव परब्रह्म सच्चिदानन्दलक्षणम् ।
शिवतत्वं शिवाचार्यै : स्थलमित्याहुरादरात । १ ।

The Parashiva being the source and terminus of all kinds of organisms, and of intellect ego etc. is called as Sthala. [2]

Where in the world the net-work of Prakriti and Purusha (Matter and Spirit) potentially exists prior to its manifestation, and ultimately where in it dissolves and disappears is called as Sthala [3]

'Stha' means source or ground of sprouting and 'La' means the end, the culmination; so Sthala is the ultimate cause of origination and termination, a ground of evolution and involution [1] ...

---

2. सर्वेषां स्थानभुतत्वा ल्लयभुत तत्वस्ततः ।
तत्वानां महदादीनां स्थलमित्याभिधियते ।।२।।

3. यत्रादो स्थियते विश्वं प्राक्तं पौरुषं यतः ।
लियते पुनरंतेच स्थलं तत्प्रोच्यते ततः ।।३।।

1 स्थकारो स्थानवाचस्यिाल्लकारो लयवाचक ।
तयो कारणभुतं यत् तदेव स्थमुच्यते ।।४।।

Sthala is the very substratum of this world [1] . Whatever is the substratum of all the potencies, planets, stars, all types of living beings, the entire human race and its wealth, whatever is the cause of the emancipation from this worldly life and of the higher stage where all attempts to reach and gain perpetual rest is called as Sthala. [2]

Shat - Sthala is a hierarchy, alongwith it the devotion, the Upasana, growes gaining in content step by step till the apparant duality between worshipper and worshipped, the Anga and Linga, totally disappears and the at - one - ment, the Samarasya, is attained.

1. अधिष्ठानं समस्तस्य स्थावरस्य चरस्यच ।
जगतो यद भवेतत्त्वं तद्धि वै स्थलमुच्यते ।।५।।

2. आधारं सर्वंशक्तिनां ज्योतिषा अखिलात्मनाम् ।
यत्तत्वं भक्ती प्राज्ञोः स्थलं तत्परिगयिते ।। ६ ।।
आलयस्सर्वंभुतानां लोकानां सर्वं सम्पदाम् ।
यद भवेत् परमं ब्रह्म स्थलं तत् प्राहुरक्षरमु ।। ७ ।।
परिनिरर्वाण - निष्ठानां यद भवेत परमं पदम् ।
तदाहुस्स्थलमद्वैतं शिवज्ञानैकतत्परा : ।।८।।

In the word Linga there are two roots, the 'Li' and 'gam'. Gam means to emerge, to issue forth, i. e. from which the creation starts; and 'Li' means to absorb, i. e. in which all creation. comes to a cessation. Linga is the source of evolution and involution of beginning and end and of whatever is "is". In Anga, 'am' means Brahman and 'Ga' means that which goes.

The Sthala is divided into two parts, the Linga - Sthala and the Anga - Sthala. The spirit when qualified by Shakti is called as Linga and when by Bhakti is called as Anga.

There are six kinds of Linga —

1) Mahalinga 2) Prasada - Linga 3) Jangam - Linga 4) Shiva - Linga 5) Guru - Linga 6) Acharya-Linga

The Anga has also six kinds —

1) Atma-Anga 2) Akash-Anga 3) Vayu-Anga 4) Tej-Anga 5) Jal--Anga 6) Prithvi-Anga.

The above six kinds of Linga and those of Anga are grouped under a broad title in three sets each as —

Linga ; [i] Bhava-Ling :- 1) Maha-Linga and 2) Prasad-Linga [ii] Prana-Linga :- 1) Jangam-Linga and 2) Shiva-Linga. [iii] Istha-Linga :- 1) Guru-Linga and 2) Achara-Linga.

Anga : [i] Yoga-Anga :- 1) Atma-Anga and 2) Akash-Anga [ii] Bhoga-Anga :- 1) Vayu-Anga and Teja-Anga. [iii] Tyaga-Ang :- 1) Jala Anga and 2) Prithvi-Anga.

In Virashaiva philosophy to achieve the highest at-one-ment or the Linga-Anga-Samarsya, a hierachy of stages, the Shat-Sthala, is prescribed in which there are six stepping stones which are linked to each other organically and graded in the light of psychological progressing enlightenment of the aspirnt's mind. These six stages are called as Shat-Sthalas. They are 1) Bhakta-Sthala 2) Maheshwar sthala 3) Prasadi sthala 4) Pranlingi-Sthala 5) Sharan-Sthala 6) Aikya-Sthala.

The scheme of Shat-Sthala is based upon the Linganga with their six kinds each. It is a way to reach and attain the Ultimate Reality, the Para-

Shiva, the Abode of Uttapatti, Sthiti and Laya i. e. creation, experience and dissolution.

The hierachy or the ascending steps in Shat-Sthala are devised and arranged in the light of psychological acclivity and progress of the aspirant's mind. The aspirant or the Sadhaka is expected to climb up this spiritually oriented acclivity under a proper guidance of an expert and adept Guru, the one who has evolved to a full-fledged degree of englightenment.

Asthanga-Marga in Patanjali's Yoga and the Shat-Sthala doctrince in Virashiva philosophy are based on the same physiological and psychological footings.

Mahalinga is a beginningless, anadi, self-existent and subtle principle that can be aprehended by the intuitional powers alone.

Prasad-Linga is a potentiality of evolving the consciousness which while grasping it the senses fall too short of.

The Chara-Linga is pure form, pure consciouness and pure luminosity, and is known as Atman.

Shivalinga is an outcome of Ichha-Shakti, and manifests itself as an ego

Guru-Linga being omniscient, omnipotent performs the role of instrctor and uplifts the devotee beyond the range of all pleasures and pains.

Achara-Linga is that which by its action explains and upholds the universe and holds it in the mind.

The spiritual path laid down by Virashaivism lays like Buddhism and Patanjali's Yoga, great stress on ethical aspects, and consists in six stages, the Shat-Sthalas.

From the philosophical point of view Virashaivsm is known as Shaktivishishtadvaita and from the religious point of view as Shat-Sthala.

While ascending up-wards and coalescing into Shiva the aspirant has to be very vigilant and strictly follow the prescription and technics laid down by each stage of Shat-Sthala. Six stages are Bhakta, Mahesha, Prasadi, Prana-Lingi, Sharan and Aikya. [1]

In Bhakta-Sthala Bhakti or devotion is Presumed as a fundamental stage around which the entire Virashaiva faith rotates. Bhakti principle has occupied central place in this Darshan; the heart of Geeta is unknowable and incomprehensible as to whether it teaches Bhakti or Dnyana or Karma; and the very core of Advaita is Dnyana.

Normally a common human being at the very initial stage can love and adore the God through the apparatus of Bhakti alone which is the easiest and shortest way as it is thought and felt too. Taking this psycological constitution of human mind into account., Shat-Sthala Siddhanta starts from Bhakta- Sthala.

---

[1] आदौ भक्तस्थलं प्रोक्तं ततो माहेश्वरस्थलं ।
प्रासादिस्थलमन्यत्तु प्राणलिंगीस्थल ततः ।।
शरण स्थलमाख्यातं षष्ठमैक्यस्थलं मत ।।२३।।
सि शि. (भक्तस्थलम्)

Bhakti or devotion is the basis of morality. Hence it is supposed in Virashaivism that Bhakta-Sthala is a starting step in the pilgrim's spiritual journey.

When man is in search of the unknown and Yokes all his efforts relevant therein he is directed from within to the supreme power. Surrendering to and keeping oneself in pure devotion to and paternal love of Para-Shiva are the first step known as Bhakta-Sthala, a beginning ring of Shat-Sthala chain. At this stage the devotee with a firm belief in and pure love of Shiva enters a new life where he feels some different warmth of life under the graceful direction of the preceptor, the Guru. The Guru initiates him into spiritiual life by offering him an Ishta-Linga. At this stage the aspirant is fully drowned in Shiva-Bhakti; his oribits of sight are extended and deepened; and his aim of life is totally changed; and It becomes dignified and lofty. During this period the devotee retains in his mind a distinction between Aham and Brahman, devotee and devine, worshipper and worshipped. At the Bhakta-Sthala the Sadhaka has to overcome all the serious obstacles including attachement to blood relationship, has to perform his daily predicated duties that fall upon him under the gnidance of seekers after God, and has to fasten himself to the bonds of God. The Sadhaka is Bhakta at this stage.

At the second stage the aspirant is enjoined to observe celibacy strictly and to be away from all types of self indulgences. The Sadhaka at this stage is termed as Virakta, the unattached to worldly things and bodily pleasures.

At the third stage the Sadhaka is termed as Prasadi. A sense of Nishkamkarma is predominant at this stage. " Kayakave Kailas " or " work is worship " is the special feature of this Prasadi Sthala Irrespective of one's status in society or one's passions, whether Guru or Jagama, one should perform his duties with a sense of detachment or disinterestedness. That dependence upon others is inhumane and very sin is the special message of Virashaivism.

This third stage,. the Prasadi Sthala, aims at the achieving purity of blood and conservation of generative fluid, the cause of psychic heat or tapas; and it is this is a marked feature of this stage. Thus Prasadi-Sthala accomplishes what is said in Geeta "प्रसादे सर्वं दु:खानां हानिरस्योप जायते" i.e. in that peace and tranquility all pains and worries are destroyed.

The Bhakta, Mahesha and Prasadi represent the first half of the Shat-Sthala doctrine which lays more stress on devotion and action; and the second half that comprises Prana-Ling, Sharan and Aikya is meant for the development of Dnyana.

The Fourth stage, the Prana-Lingi Sthala, favours the experience of oneness between Pran, the individual self, and Linga, the Shiva.

The Past impression of duality between Jiva and Shiva vanish and identity with or immersion in Shiva is experienced. Dnyana becomes the Predominant factor and outweighs the inclination towards the worldly activities and the sense of rejection or acceptance thereof. Here the Pran or Jiva's searching eye that turns within and finds within itself the grace of Shiva, whereas it sought to find it outwards at the Prasadi level. At this level the Jiva comes to a firm belief that its own being is the ultimate abode where it can see face to face and hug the Shiva, the Asbolute Reality,

At this stage the spiritual journey of the sadhaka ascends a considerable height on the spiritual ladder of Shat-Sthala and his searching eye turns from outwards to inwards, from Sthula to Sukshama; and his meditation leads from Ishta-Linga to Prana-Linga,

The fifth stage is called as Sharan which means he who has fully surrendered himself to Shiva. Sharan stage of course is the first step towards in spiritual pursuit, and it is the window through which the aspirant can peep into the Abode of Shiva, the Kailas. In Shat-Sthala doctrine the surrendering to Shiva is pervaded throughout from the Bhakta to Aikya-Sthala. Sharana is he who has abandoned whatever darkens his insight and checks him up from going ahead by controlling psychological currents that deteriorate the inner force and inclination towards the ultimate truth. Sharana has a marked feature that he is not lost for ever in the rapturous state which he has achieved after the prolonged efforts, the Tapasya, but comes from his abnormal state to normal worldly experiences and shares the bliss with the world. Sharan is a pilgrim of both the worlds, the world of experience and the spiritual world, the abode of ineffable ecstacy. Whatever he gains in warmth of proxtmity of Shiva distributes it among the people with his auspicious speech and touch and gracious actions. He affords himself to the transaction of a copper wire that takes electric currents from a point to another; and exactly in this manner the blessings, graceful advise of Shiva and bliss or Ananda arising therefrom he serves to all who are hungry and in want of it.

Sharana is a beacon-light and can stand exactly in comparision with the Sthitapradnya in Gceta or Upadnishad, Nirvana in Buddha philosophy.

Sixth and last stage is the Aikya-Sthala. Here the Jiva is absolutely immersed into Shiva, as a river into occean. The Aikya means a penetration of the divine into the human and a self-immersion of man in the divinity. The Aikya-or immersion of one's own being into divinity does not imply annihilation but implies, in the view of Virashaivism, possession in oneness and never a loss thereof.

In Aikya, Jiva is completely merged into Shiva; duality and qualifications totally disappear; and there is an abstolue identity or oneness, the Samarasya, between individuality and universality, the Jiva and Shiva; and it is this is the key note of Aikya-Sthala

At this stage Sharana being absoluteiy drowned into the occean of Shivananda, the ineffable ecstacy, experiences the direct vision of the Ultimate Reality; and this intuitive gain of absolutely unqualified oneness, the Sharanas call Nirvana or Bayalu. This state is a liberated one. Nothing remains to reject ot accept. It transcends every state which is a matter of experience. It is solely a matter of apprehension by heart alone and can never be expressed in the appratus of words or gestures or any kind of device. The absolute identity of he individual with the Ultimate Reality is termed as Linganga Samrasya, the at-one-ment which correspond to Sadeha-Mukti in Virashaivism or Upadhi-Shesha Nirvana in Buddhism.

This is in brief the Shat-Sthala Marga. If we go to the bottom of this Shata-Sthala Siddhanta and have an analytic view of it we find that it shows the inconceivable height of the Acharya's intellectual capacities and that it is so discerning and acute that human reasoning can merely appreciate it rather than conclusively analyise it. The Shat-Sthala Siddhanta is an organic implication of moral, social and metaphysical streams; none of them dominates the other but run ahead along with the companionship of each other; and all of them push and pull to each other to keep themselves in an untottering equilibrium. This Siddhanta is a synthesis of all the schools of thought whether Indian or western. Monity, duality, duality-monity. qualified monity etc. all these currents have been converged in the occean of this Siddhanta, which is the very heart of Virashaivism.

Shat-Sthala Siddhanta is a homogeneous

philosophy in which varied thought streams have been coalesced; and it is tnis philosophy comprising phenomenality and noumenality with an equal importance and respect to both of these two has been working since time immemorial on the back of this planate.

In Shat-Sthala Siddhanta there is a duality in the beginning at the Bhakta-Sthala stage but at Aikya-Sthala there is an Absolute Monity or Adaivata between individuality and universality. Bhakti or devotion being an important factor pervades throughout all the stages

The first three stages are action - predominated or Kriyapradhana and the latter knowledge-predominated or Dnyanapradhana, and Bhakti is common pulse throughout and a plasm of Virashaivism. As the aspirant ascends higher and higher he offers whatever he gains to Shiva and becomes a Nishkamkarma Yogi and ultimately merges into Shiva and becomes one with Him.

Bhakti or devotion, Karma or action, Nishkam Karma or disinterested action and Dnyana or knowledge are very skilfully interwoven in Shat-

Sthala,; and so it has been recognized by those who have very closely peeped into the heart of Virashaivism that is an essence of Indian genius.

Shat-Sthala Siddhanta can very properly be compared with Bhagwat-Geeta since aims and ways of life prescribed and adopted by Geeta are exactly the same in Virashaivism though there are minor differences; and it is interesting to know as to whomsoever Geeta calls Sthitpradnya Virashaivism calls Sharan, the more peculiar and valuable word.

There are some ritual-aspects of Shat-Sthala such as Panchachar and Ashtavarna which are the aids to the aspirant and assist him to reach the ultimate goal. These two aspects need a detailed explaination and an ample space, so are left herein unexplained.

◆

V. The Conception Of Self and God.

Man's never ceasing efforts to explain the riddle of the sphinx and rise above the level of the beast to a moral and spiritual height find a striking illustration in Indian philosophy. The spiritual motive dominates the life in India; the riddle of the discovery and elucidation of the ultimate principles, the soul and the God, has occupied the central place in Indian philosophy; and the mind of India is engaged with the strong and sharpened weapons and tools of nayyayika's Logic, Vaisheshika's categories, Samkhya's speculations in psychology, Yoga's insight of the path-way to the God realzation, ethical and social regulations of Mimansa and interpretations of the Ultimate Reality put forth by Vedanta, in finding out what the real natures of the world, of soul and of God are since innumerable years in past.

In addition to these above tools and weapons the Virashaiva Darshan which, unfortunately has been excluded and thrown off out of the list of Darshanas, is an extra-ordinary, commendable and worth noticing, has added some genuine and acute instruments which synthesize all the conflicting thought lines and visualize the way to what is Beyond. The exclusion of it from the Darshana-list and its exhibition in a filthy and distorted form blunt and shorten the speculative heights, darken the reaching-Beyond force and make it inapprehensible after which man is since his intellectual dawn and ability that permitted to do so, It has offered its own independent theory and interpretations of the nature of God and of soul which are, it is notable here, based on sound logic, critical and penetrating psychology and the hair - spliting metaphysics; and there-fore the Virashaiva doctrines interpreting the nature of soul and of God have stirred up the philosophic ocean from the very bottom and have brought to the surface the perfect, full-blown and laughing vision of the Substance, the Linga, the Bayalu, the Supreme Reality the Para-Shiva.

In Virashaivism the Supreme Reality is termed as Linga, Shiva, Para-Shiva. Linga and God are the words that are equivalent and of the equal rank and are used to denote Supreme Reality, the Para-Shiva.

The Shiva or God is the pure, eternal and omniscient and the soul is not different from it just as the sparks are not different from the fire [1]

Shiva and Linga are the two different names of the same Ultimate Reality. Shiva and Shakti are the tow sides of one and the same Reality though separable in thought process never in factuality or reality. Linga is an emblem or the integrated association of the Shiva and Shakti [2].

Shiva and Shakti stand for Nada and Bindu respectively, so Lipga is both the Nada and Bindu.

In Virashaivism to have the Darshan of Ultimate Reality which is both immanent and transcendent,

---

1. यथाग्नेः क्षुद्राः विस्फूलिंग व्युच्चरन्तिएवम् ।
एतस्मादात्मनः सर्वे प्राणाव्युच्चरन्ति ॥
(ब्रम्हृ. उप. ४-१२-०)

2. लिगम् शिवमिदम् साक्षात् शिवशक्तिउमयात्मकम्
(तंत्रसंग्रह)

it is advised to go through the worship of Ishta-Linga which is offered by Guru, and is a form of formless, the Para-Shiva, the soul of the universe.

Hence the Ishta-Linga is a sign of one's own self, of the Supreme God; the Para-Shiva. It is a very genuine thing which is noticeable here that in Virashaivism Linga, self and God are the three different names of the same Supreme Reality, the converging point of immanence and transcendence wherefrom every thing evolves and finally becomes one with it.

In Virashaivism the individual self is termed as Atman, Purusha, Adipurusha, etc. which are used to denote Ultimate Reality. While comlng across the Upanishadic texts, Darshans, we find that the same word Purusha stands for self. In Virashaivism there are innumerable names for the Jiva, as Jiva, Atman, Anu, Pashu, Pudgal, Kshetradnya Purusha, Pinda' Anga etc., The soul is by nature eternal pervasive, omniscient, but owing to the association with the impurities and taints (Malatraya) it experiences of itself as finite, limited and enjoined. Soul is, unlike the matter, the Chit, formless and pervasive. It becomes one with the thing in which it dwalls, and its eternal intelligence is concealed by the bondage, thh Pasha; and so it becomes Pashu or the limited.

The taintless and pure soul is called Pinda; and the individual self or Jiva is termed as Anga who strives ceaselessly with utmost devotion to realize the Linga, the Ultimate Reality.

Shripati Pandit in his Shrikar Bhashya expresses that self and God or Jiva and Shiva are one, Jiva is the part of Shiva.[1].

Soul has come out from the Shiva as sparks from the fire.[2]

The evolution of the world is spontaneous play of God, the Shiva; and the self is a creation from His own conscious energy (Vimarsha Shakti).

---

1. जीवोयोम् ब्रह्मन। ऽं शइत्यभ्युपगंतव्य् :। (श्रीकरभाष्य)

2. यतः वन्हेर्विस्फूलिंग इशांशो जीव इरितः।
(क्रियासार)

According to siddhanta Shikhamani the Vimarsha Shakti is an indivisible, inseparable principle perpetually abiding in Shiva,

Shakti like Shiva has got three attributes, the Sat, Chit, and Ananda and even she is endowed with conscious power.

The consciousness of Shiva assumes three forms - 1. Bhakta (Enjoyer), 2, Bhojya (Enjoyed), 3. preraka (Impellor). This triple division emerges from three attributes Sat, Chit and Ananda.[1]

Virashaivism is a Realistic and Absolutistic school, since it regards the universe as real and Shiva and Jiva are one, though apparently they seem different from each other. The Jiva and Shiva are not in a real sense different but owing to the load and influence of the three-Gunas the undivided consciousness (Akhanda Chaitanya) of the Ultimate Reality, the Para-Shiva, assumes three forms, the Ishwar or God, the self or Jiva, and the Bhoga-Vastu or enjoyed. The Ishwar or God is a product of pure Sattva, the individual self that of the Rajas mixed with Sattva, and Tamas, and the object of enjoyment that of the pure Tamas.

---

[1] भोक्ता भोज्यं प्रेरयिता वस्तत्रयमिदंस्मृतम् ॥
————————————————————
अखडे ब्रह्मचैतन्य कल्पित गुणभेदात:
[सि, शि. पिण्डस्थलम्]

This is clearly delineated in Siddhanta Shikhamani [1]

Tow types of Maya have been postulated in Virashaivism - 1. Shuddha Maya (Mahamaya) 2. Ashuddna Maya (Avidya).

An aspects of Shiva when comes under the influence of Maya becomes individual self or Jiva.[2]

---

1. अत्र प्रेरयिता शम्भु: शुध्दोपाधि महेश्वर : ।
किञ्चित सत्त्व रजोरुप भोक्तृ संज्ञकमुच्यते
सामश्रोपाधय : सर्वे भोंक्तार : पशव स्मृतां :
अत्यन्त तामसोपाधि भोज्यमित्यमिधयते
भोज्यमव्यक्तमित्युक्तं शुध्द तामस रुपकम्
(सि. शि. पिण्डस्थलम्)

2. एक एव शिव: साक्षाच्चिदानन्दमयोविभु:
अनाद्यविद्यासम्बन्धात्तं दशो जीवनामक: ।
(सि. शि. पिण्डस्थलम)

The conceptions of Jiva, Ishwar and Brahman in the Upanishadas appear to be illustrated in a differenf way than in Virashaivism; and sometimes they seem to be contradictory to each other; but this is, I boldly and confidently say, a mere appearance and never a reality

While explaining the essence of the Upanishadic texts my memory reminds me of the story of an elephant and seven blind men dipicted in Adaivata vedanta that each one of them stumbled with a particular portion of the elephant's body and went on telling the size and shape of its body according to his knowledge gained therefrom. Though they were not entirely worng but their comerehension of it was definitely incomplete and so imperfect and wanting of some addition.

As an all-comprehensive glance of a global perespective of the surroundings of a mountain-top delineates the lovely and heart-touching beauty so the Upanishadic compartmental truths when chained serially and consistently together reflect on the screen of our minds the clean and full-blossomed Absolute Reality, the Para-Shiva.

Virashaiva Darshan moves ahead and ahead in such a way as sometimes in a zig-zag manner and sometimes in a straight way filling up the pits and holes caused by the illogicality, immature metaphysicality and psychological superficiality of dualism, and normalizing the one sided and obstinated monism propounded by Adaivata which very skilfully endeavoured to refute realism.

Though Virashaivism is doubtlessly in conformity with Shriti its comprehension of the entire universe, its analysis of logic, psychology and metaphysics are more logical, hierarchical, consistent, non-contradictory and thoroughly compromising than any system leaving back no residue of unsolved problems or undissolved riddles or any room for scepticity.

In Virashaivism it is clearly stated that at the liberation there is an absolute identity between soul and Brahaman though there seems duality at initial stage.

It has been accepted in this Darshana that at the begining there is a difference (Bheda) but at the end there is an identity or at-one-ment

(Abheda) or Samarasya between soul and Brahman. It has without creating any unwanted tension or tussle between duality and monity, accomplished a healthy and fascinating compromise and harmony between them basing on psycho-metaphysical strong footing.

This is clearly stated in Siddhant Shikhamani. [1]

The Shiva has (सूक्ष्मचिदाचिद्रुपशक्ति) while the Individual self is endowed with the (स्थुलचिदाचिद्रुपशक्ति); so the Shiva is subtle (Sukshama) and Jiva is gross (Sthoola). This grossness of the individual self is a (मलत्रय विशिष्टत्वम्) i. e. vieled by the three types of taints (Malas).

Until the Jiva is associated with these three taints (Malatrayas) it is different from Shiva, and when free from these it is one with the Shiva.

Shiva has his own will power (IchhaShakti) which owing to his sportive nature (Lila Vritti)

---

1. जलेजलमिव न्यस्तं वन्होवन्हिरिवार्पितः ।
परब्रह्यारो लोनात्मा विभागेन न दृष्यते ।
(सि. शि. ज्ञानशुन्यस्थलम्)

gets expanded, and there is an emergence of a division of Linga-Sthala and Anga Sthaia, the worshipped and the worshipper.

The individual self is different from the body in which it dwells, and is neither male or female but assumes the category with which it gets unified.[1]

In short, God and individual self are not different from each other but are one. Owing to the impact of these taints (Malatraya) the self feels limited, and it is completely darkened and is ignorant of its real nature; and thinks that it itself is limited, finite and subject to mortality.

But when the viel of the three taints, impurities is torn off it realizes that it is nothing but Shiva Himself

Compromising and harmonising all the conflicting principles and statements in the Upashadic texts Virashaivism very actutely and skilfully and with a high pitch of boldness proclaims that duality

---

1. सर्वेंशाम देहभेद्रा ऽ स्ति आत्मभेद न विद्यते ।

of Linga and Anga is definitely there at the beginning, at the initial stage, but at the end there is an at-one-ment. The Samarasya which is unrecognizable, ineffable and beyond the sense powers. Duality between the Jiva and Shiva is in our loaded and darkened minds, spiritually evolved mind has a clear reflection, a full-blossomed Darshana, aclosest embrace, a firm hug with the Para-Shiva.[1] !

---

[1] यतः घृते घृतं न्यस्तं क्षीरे क्षीरं जले जलम् ।
केवलतत्त्वम् यतः प्राप्तम् न किञ्चिदपि तद्भावेत
[कामिकागम्]

★

The End

★

SRI JAGADGURU [illegible]
JNANA [illegible]
LIBRARY
[illegible]
ACC No. ....

Acknowledgement

I am very much indebted to Shri Shirish Jagannath Ghanegaonkar who has been kind enough in helping me to read the proofs and thereby to adorn this book.

* * *

Errata

Page :	wrong :		Read :	Line No.
7	coer	-	core	15
"	orginal	-	original	19
"	Makes	-	Masks	23
9	Romeyan	-	Ramayan	4
10	ancent	-	ancient	3
"	centhry	-	century	13
11	Bhahimins	-	Brahmins	2
12	elevet	-	elevate	6
"	Kernatak	-	Karnatak	9
14	Firmanent	-	Firmament	8
17	epyraphical	-	epygraphical	3
18	cronological	-	chronological	14
19	oboriginal	-	aboriginal	4
"	Raveda	-	Rgveda	5
22	crecent	-	crescent	17,18
23	immemoriable	-	immemorial	18
25	जयमेजय	-	जनमेजय	Foot note
29	voer	-	over	18
30	prophat	-	prophet	21
31	thoughfully	-	thoughtfully	7
"	great	-	Greek	19
35	postilated	-	postulated	7
"	materless	-	matterless	14
"	whter	-	water	15
38	wich	-	which	6
55	39	-	36	19
58	Contraiwise	-	Contrariwise	19
61	nevar	-	never	1
70	absolustic	-	absolutistic	3,20
74	not	-	knot	20
80	authoratitive	-	authoritative	10
82	worshiper	-	worshipper	19
86	Acharya	-	Achara	16
89	instrctor	-	instructor	5
92	gnidance	-	guidance	3
95	Gceta	-	Geeta	17

The Author

Prof. B. M. Chamke is a renowned professor of philosophy, and has been working as a Head, Department of philosophy since the last fifteen years in S. B. Z. Mahavidyalaya, Barsi. For the present, prof. Chamke is the Chairman of the Board of studies in philosophy at Shivaji University, Kolhapur.

He has published two books and so many articles, both in Marathi and English, on various subjects in merited periodicals and newspapers; and has read papers on important topics in many a Seminar, especially his paper, "The concept of Jiva in Jain philosophy" has earned him a good repuitation read at the Jainology Seminar held in May-84, at Sholapur.

His book, the femality to be published soon would definitely be a challange to the assumptions about the nature, efficacy, potentiality etc. of the female-being presumed by the modern science and culture.

Price Rs. 22-50